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Lake Lucerne, Switzerland

Photo Franz Schneider

"EVERYWHERE THE BREATH OF BEAUTY BLOWS"

APRIL, 1939

Religious Education

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# International Journal of Religious Education



## CONTENTS

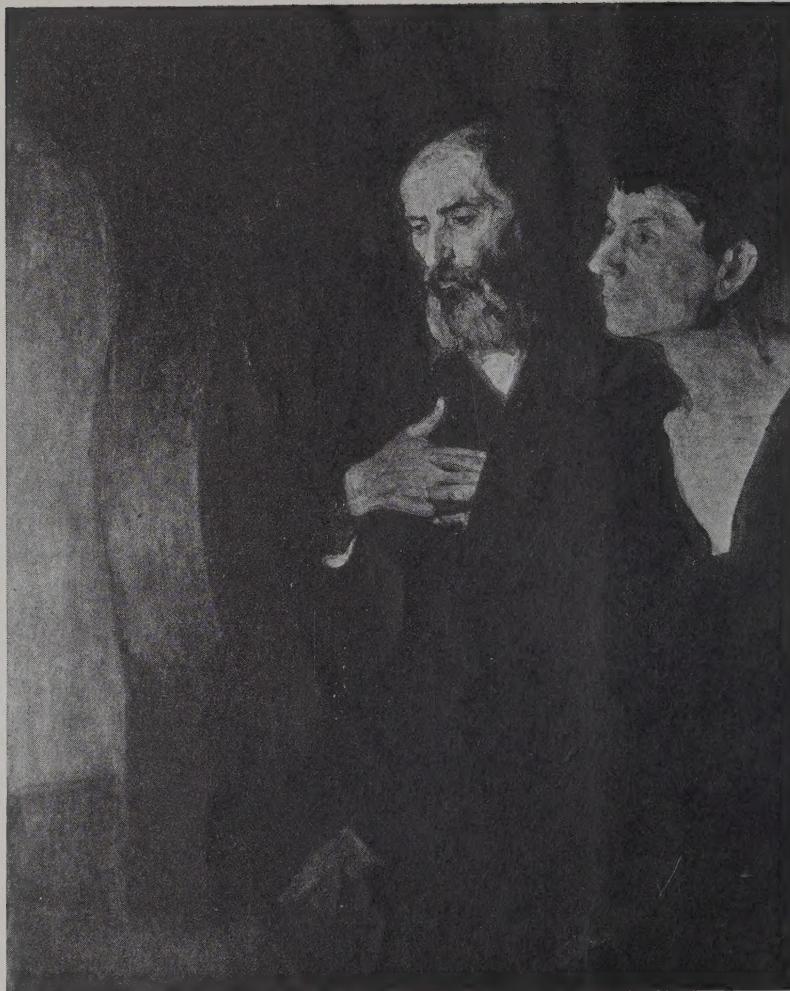
*Page*

PICTURE INTERPRETATION .....	2
EDITORIALS .....	3
MEDITATIONS, Allan Knight Chalmers .....	5
WE CHOSE TO SERVE THE COUNTRY CHURCH, Anna Laura Gebhard .....	6
CHRISTIAN EDUCATION TODAY, Luther A. Weigle .....	8
WE COULD TRY THAT .....	9
THE VACATION CHURCH SCHOOL IN THE RURAL COMMUNITY, Mossie Allman Wyker .....	10
AN EASTER POEM, Grace Noll Crowell .....	11
WHAT HAPPENED IN CHRISTIAN EDUCATION AT MADRAS? Robert M. Hopkins .....	12
THE ANNUAL MEETING OF THE INTERNATIONAL COUNCIL .....	13
SUMMER CAMPS, CONFERENCES, AND TRAINING SCHOOLS .....	14
DEATH OF HAROLD McA. ROBINSON .....	14
THE FARM HOME A SEED-BED OF CHRISTIAN NURTURE, May Howe Dakin .....	15
THE MODERN PILGRIM, A Morality Play, Nancy Longenecker .....	17
IS AMERICA SOBERING UP? (WHAT ARE THE FACTS?) .....	20
GUIDING BEGINNERS IN WORSHIP, Springtime Experiences, Esther Freivogel .....	21
MAY WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, Margaret Sherwood Ward (THEME: <i>The Wonderful World Home</i> ) .....	22
JUNIOR DEPARTMENT, Kate Payne Owens (THEME: <i>Adventur-     ing with God for Others</i> ) .....	23
INTERMEDIATE DEPARTMENT, Clarice M. Bowman (THEME: <i>We Would Worship God</i> ) .....	26
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, Myron Taggart Hopper (THEME: <i>Deeper Appreciations</i> ) .....	29
WHAT'S HAPPENING .....	35
CURRENT FILM ESTIMATES .....	36
NEW BOOKS .....	37

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given in the Education Index in your public library.



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## The Two Disciples at the Tomb

*Painted by*  
**HENRY O. TANNER**  
*American Artist*

*Interpretation by*  
**CHARLES ARTHUR BOYD**

*Reproduced by courtesy of the  
Chicago Art Institute*



**A**T THE TOMB"—yes, the painting shows a dimly outlined tomb, an Eastern place of burial. Yet there is nothing of sorrow here, for the tomb is empty! The "great stone" is rolled back, and the glory-light shines out from the empty tomb.

That light makes the faces of Peter and John stand out clearly against the darkness of the background. Commanding our attention, it fixes our gaze on those two faces, and compels us to notice the differences in their expressions. Peter (at the left) looks troubled, worried, perplexed. Why? Possibly the record in John's Gospel may suggest a reason—"For as yet they knew not the Scripture, that he must rise from the dead." Peter evidently cannot understand this empty tomb, nor this golden light which floods out from it. Yet his downcast eyes and his clasped hands have just a hint of worship. Is it possible that he is beginning to perceive a new depth of meaning in that declaration of his, made just a few months ago, "Thou art the Christ, the Son of the living God"? Or, do those downcast eyes suggest an all-too-vivid recalling of the declaration beside

the courtyard fire so recently, "I know not the man"?

Study now the eager face and alert attitude of that younger man, John. He is staring straight into that glory-light. He is not in the least puzzled nor uncertain. He believes, yes, he *knows* that the Christ is alive! His whole being is thrilled and made radiant by the glory of that realization. "And he saw, and believed." In his *New Translation*, Dr. Moffat gives it thus: "When he saw for himself, he was convinced."

With marvellous skill has this artist written on John's face here conviction, certainty, assurance, joy—all these! Last at the Cross, John had led away the weeping mother, sore distressed, sadly wondering, heart-broken. Now, first at the Tomb, he has seen, is convinced, and believes!

Thus, with no angelic forms, no gorgeous Easter sunrise, no blossoming springtime flowers, no appurtenances and almost nothing of background, does Henry Ossawa Tanner, the famous American Negro artist, lead us on Easter morning to the Empty Tomb, that we, like John, may "see for ourselves," and be "convinced."



# EDITORIALS

## The Journal This Month

THE RURAL CHURCH is the chief motif of the *Journal* this month of April, when spring brings new life to nature and Easter new hope to followers of Christ. Both the problems and the privileges of the church in the country are considered in articles for pastors, for parents, for church school superintendents, and for leaders of vacation schools. It is hoped that these will bring real inspiration and help to those who work in the country, many of them in lonely and difficult places.

Since the International Convention last summer many leaders have looked forward to the publication of the pageant, "The Modern Pilgrim" which closed the Convention sessions in a dramatic and inspiring fashion. This pageant has been moved forward from July, for which time it was announced, and is printed in this issue. The Sunday School Day program planned for April has been postponed because of illness on the part of the authors which prevented its completion in time. "The Modern Pilgrim" is admirably adapted to cooperative presentation by the various religious organizations in a community or at a convention, to bring to public attention the importance and place of Christian education. It is also well suited for religious education week in September, and if not used this spring should be saved for that purpose.

On the page opposite is the first of a series of interpretations of art masterpieces, written by the Rev. Charles A. Boyd of Jacksonville, Illinois, who has specialized in religious art. Others will follow every two or three months. The artist of this unusual picture is Henry Ossawa Tanner, son of Benjamin Tucker Tanner, African Methodist Bishop of Pittsburgh. He was born in Pittsburgh in 1859, and died in Paris in 1937. He is best known by his religious paintings, of which "The Raising of Lazarus" is in the Luxembourg, Paris; "Christ at the Home of Mary and Martha" in the Carnegie Institute, Pittsburgh; "Christ and Nicodemus" in the Pennsylvania Academy of Fine Arts, Philadelphia; and this picture, "The Two Disciples at the Tomb," in the Art Institute, Chicago. Copies of this picture in color, both in postcard and in larger size, may be obtained from the Art Institute, Chicago.

## As the Lenten Season Draws to a Close

THIS is the time of the year when some of us get a laugh out of the noble epicure who resolutely substitutes grilled lake trout for roast beef or the girl who renounces sweets out of an odd mixture of piety and concern for her figure. The criticism and the self-denial laughed at are both cheap, because both miss the deeper meaning of the Lenten Season and the climactic Easter week-end to which it leads.

The Church Year, with capital letters, is coming back to the church. It was tossed out by the Reformed churches and the independent churches of England in the sixteenth century and later because it was too closely associated with the evils of the church from which they had revolted. The Church of England retained it, but for their fellow reformers it had no place; they were under too severe pressure for reform to discriminate too finely. It is not for us to praise or blame them unduly. We can, however, with a longer look correct the error they were practically forced to make.

We are doing so by a gradual and sane use of the main events of the church year. We are seeking the values while avoiding the abuses. There is, we find, a teaching value in this orderly framework of great events throughout the year. And it is being used. In an age so much committed to what can be seen and measured and handled, it is well that the calendar itself and observances clustered around its high seasonal peaks should remind us again of what lies underneath.

Thus, with Lent and Good Friday and Easter we listen again to eternal and oft-forgotten truths—that he who would take the venture of spiritual living must discipline himself, casting off the evil and the needless, which is the real truth underlying the Lenten fried lake trout and the girlish figure; that he who would follow the Christ must repeat the endless law of sacrificial living, which underlies Good Friday; and that one who dares the audacious faith that a higher way of living and a better world are in the making even in the welter of these days must fasten his soul to the certainty that life is ever lord of death, in which faith the meaning of Easter is found. For, in the crises of life, only he who has made these three truths so much a part of himself that he is disciplined, sacrificial, and confident will be found worthy.

## The Refugees

THE RADIO, the press, and our journals make us conscious of the problem of the refugees of Central Europe. It is estimated that not less than 700,000 persons wish to leave Germany today, about half of them Jews; at least 100,000 persons in what used to be Czechoslovakia, one-fifth Jews, must leave during the next few months. There are discussions pro and con on raising the quota of alien immigrants who may be admitted annually into the United States. To allow more of them to enter would to some degree relieve the distress of the refugees. Since the 1920's the Quota Act has been unusually rigid. As a result of its revision in 1929, only 153,774 alien immigrants can now be admitted annually.

Some fear that a large increase in immigration would encourage the activities of professional alien-haters and Jew-baiters, and the organizations spreading anti-foreign feeling. But there are also clear-thinking, honest citizens who counsel

against raising our immigration quotas because of our present unemployment crisis. Organized labor for the most part fears that to bring in any large number of immigrants would be unwise in view of our present economic situation.

Others, however, have a ready answer to all of this. Many of the refugees are skilled workers, professional men, and artists who would not obtain jobs at the expense of Americans. They would bring added purchasing power. The Jewish population would hardly be increased beyond the point of gradual absorption in the general population. It is suggested that children and young people should be helped first of all, provided provision is made for their care when they enter our country. An increase in the childhood and youth population would aid us because of our declining birth rate.

Nor can we overlook the historical fact that our country has been one of the world's leading asylums for the oppressed and the persecuted—for all those who have sought freedom. If we give up "this country's traditions as an asylum . . . something deeply important and precious will be lost in America," says one commentator. "America will become a rigid country. . . . Immediate self-interest will tend to become our ruling passion. Our idealism will begin to weaken."

Here is food for thought and discussion by wide-awake church groups. These issues challenge us in our endeavors to create racial and international good will. The church in her educational activities should be among the first of our institutions to call attention to the plight of the refugees, have it studied and discussed in her youth and adult groups, and seek to lead the way in conserving the human values that are here at stake.

\* \* \*

*The above is another in the series of editorials by members of the Editorial Board on Christian education and the news.*

## Looking Ahead

CHRISTIAN EDUCATION is vital to our total church life in these days. Individual churches and churches cooperating in communities need to plan creatively, using every resource available, adequate programs of religious education. Observance of Religious Education Week is one way of stressing this by calling the attention of local churches and communities to the importance of the educational processes. Religious Education Week is for the purpose of developing in the home, in the church, and in the community an increasing consciousness of the importance of Christian education and of leading these three groups to face their responsibilities for providing an adequate program for everyone. It attempts to encourage churches and communities to take stock of their educational work, to choose carefully and to recognize those who are carrying on their educational program, and to plan far in advance a creative program of Christian education for the entire year.

Religious Education Week has been observed by many denominations and its interdenominational observance fostered by many state, city and county councils. A committee charged with preparing a new manual for this year's observance, September 24 to October 1, is recommending that plans for church and community observance be instigated this spring. In this issue of the *Journal* is a dramatic worship service, "The Modern Pilgrim." This

service might be used as a community observance looking forward to Religious Education Week. If given this spring, full plans for the fall observance of Religious Education Week might be released to all churches, church schools and the press. If used in the fall, it might be given as a Sunday evening service either on the first Sunday or serve as the climax of the community observance on the last Sunday.

Let us look ahead and plan far in advance for a creative program of Christian education for next fall and winter. In local churches let us consider our plans for the launching of a new year's program of work, and the rallying of the whole church to our total educational task, as a part of the observance of Religious Education Week. In communities let us consider how we may promote such observance simultaneously in many churches and how we may cooperate in a variety of community programs.

"Christian education takes place through fellowship in Christian living and the sharing of Christian faith." We commend observance of Religious Education Week as a visible expression in church and community of fellowship in Christian living and sharing in the responsibilities for Christian education.

The *Journal* will contain special material on this observance in forthcoming issues.

## A Piece of Music

*For infinite ages I waited in the unformed chaos of tones and rhythms—until some living soul plucked me out of nothingness and gave me form.*

*Snared upon paper by the magic of ink and of symbols, I bide my time of release.*

*The inward laws of my own life never accommodate themselves to the whims and the weaknesses of those who seek me.*

*He who would know me must yield himself to me, for I never yield myself to him. He must fall into step beside me, for I never change my step for his.*

*He must bring to me his capacity to catch the beauty of sounds and the challenge of rhythm.*

*My mood must become his, my movement of soul his, my pulse beat his, my harmonies his, if he is to listen to me speak. If he fails to find me thus, then undisturbed I allow him to pass me by.*

*But if there is that within him that answers to me and catches the sweep of my message, I will reveal to him secrets hidden from before the foundation of the world.*

*For, Soul of Man, know this—I am a symbol of the eternal truth that only he who yields himself to the pattern of God's universe, instead of demanding that it be yielded unto him, will learn its meaning and find his littleness stretched and fashioned unto its greatness.*

*Herein lies the meaning of the ancient word, "Nevertheless, not as I will, but as thou wilt."*

P.R.H.

# Meditations

By ALLAN KNIGHT CHALMERS\*

*This month, the eighth in the series for the year, Dr. Chalmers takes the climactic events of Palm Sunday and Easter, weaves them into his devotional messages, and then goes on to "the common road—the routine task" that must follow.*

## PALM SUNDAY

**I** Let us meditate on Jesus and the multitude:

The multitude of Palm Sunday was no new experience for him. He had seen the multitude come and go all through his ministry.

The Sermon on the Mount was a teaching of the multitudes. Remember the account says, "There followed him great multitudes of people. . . . And seeing the multitudes he went up into a mountain . . . and taught them saying . . ."

Remember also how the Bible says, "And seeing the multitudes he had compassion on them because: they had no shepherd; they had no food; they had eyes but did not see, ears but did not hear, minds but did not understand, hearts but did not care." He knew the multitudes and believed he must and would win them in the end.

But the Palm Sunday crowd did not fool Jesus.

Make no mistake—he wanted the multitudes. Read how he wept over Jerusalem (Matthew 23:37). Read the Palm Sunday account in Luke 19, particularly verse 42. Remember his prayers that all might be one (John 10:1-16, John 17). He was unsatisfied when even one of the multitude was lost.

Wanting them as he did, knowing that he must win with the multitudes, nevertheless he had no illusions about size and numbers. He cared about people first of all and dared believe that in the end it was the one who was the secret of the Kingdom's coming.

As we teach, therefore, in this high emotional period of the Church Year, let us remember particularly Jesus' confidence that upon one man who truly believed, the Church could be founded. Let us meditate upon those particular individuals whom it is our responsibility to serve.

—And may no act or word of ours be an obstacle to any whom we strive to teach thy way.

## EASTER

**II** O loveliness of the Eternal God, revealed unto us in the radiant beauty of the Christ, we go to that moment in the services of the Church when all things seem at their highest. We have lived over again the night scenes in the experience of the Master. The Garden of Gethsemane has laid its spell upon us once more as we have seen how he was tempted even as we, but won the victory. The last words of Jesus from the cross have moved us again with the realization that he made being human so strangely, wonderfully different from what we thought sometimes it was. He seemed so near to us that he makes us believe that his complete oneness with God was not impossible even for us. It has been a time when we have had restored the vision and the dream.

May we this day be sensitive as Jesus was to the emotions of high moments. He did not let the disciples forget on the Mount of Transfiguration that there were unfinished tasks to be done in the valley.

"May thy grace always prevent and follow us, and make us continually to be given to all good work," we pray in the words of Haydn's great invocation of the sense of Presence.

We do not stop with the glory of this day. We walk the road of the common life of tomorrow in the exultant spirit of the victory of Easter.

May Christ's spirit go with us and give us power.

## THE FIRST SUNDAY AFTER EASTER

**III** Again, the common road—the routine task. There is an emotional let-down in the atmosphere of the Church. There is a spiritual "spring fever" which adds to our physical response to the breaking up of winter and the coming of spring. It will be less easy to teach with enthusiasm as the weeks go on.

How fitted to our needs is the record of the feelings of the disciples in those days after the crucifixion. We meditate on the experience of the Emmaus road (Luke 24:13-35).

In the light of that story look at your own times of downheartedness. How many times we have said: "What's the use," or "I can't do anything with him (her)," or "I'm not getting anywhere with all this effort."

But do you remember how your "heart burned within you" as unexpectedly out of the common day a child caught a transforming idea—or you yourself felt the mystery of Presence.

The account of Emmaus ends with the words: "He was known to them in the breaking of bread." There was nothing sacramental in a fixed sense about that meal. It was as common as a roll in a cafeteria would be to those of us who dwell in cities.

Father, may we feel that no moment of our daily life is without the possibility of thy Presence.

## HOW SHALL WE ENTER INTO THE PRESENCE?

**IV** We are so bold we call thee Father, God. Thou to whose altars older worlds brought fear, art so familiar and so near we call thee Father. We do not say words in this moment when we are conscious of thy Presence because we feel that without our words, the thoughts of our hearts would be unknown to thee. Nor do we ask thee for a guidance which would be withheld were we not to phrase its need by the movement of our lips.

It is rather that we would acknowledge our sins. We touch upon them for a moment lest that seem but a pious phrase. We know that in this world we call Our Father's World, men and women and little children are hungry for

(Continued on page 40)

\* Minister, Broadway Tabernacle Church, New York City.



Century Photo

# We Chose to Serve the Country Church

By ANNA LAURA GEBHARD\*

**L**IVING in an age of urban development, when the city with its standardization of things and its mechanization of human life is the dominant trend, when the masses are crying out in their confusion and need, we chose to serve the country church.

We do not intend to use the rural and village churches as stepping stones to larger and more remunerative town and city churches. Our goal is to give our lives to the country churches, with their one-roomed Sunday schools, their wood stoves, and their wheezy organs.

We have made our decision thoughtfully. We share with other Christians the dream of a world community in which men shall dwell as brothers and God shall be known as a Father. That world community can be achieved when our village, the neighborhood down the highway, and the other beyond the tracks each achieves within itself a communal life governed by the ideals of fellowship and understanding, and learns to cooperate with its neighboring communities in the same spirit. We want our lives to count supremely in the building of such communities. And, candidly, our hopes seem more possible to us in the relatively simple organization of village life, with its neighborly face-to-face contacts than they do in the intricate complexities of the urban community, with its concern for the masses and its disregard for the stranger within its gates.

Paradoxical as it may seem, we have felt we can do our part in bringing Christ to the city by serving him in the countryside. Recently the respected minister of a great city church remarked that our country churches are dead; the

sooner we recognize the fact and bury them, the better. When that pastor digs the grave for the rural church, by its side he must dig the grave of his own great temple. Population trends show that the per capita birth rates of the country constantly exceed those of the city; yet the population of the city continues to increase while that of the country continues to decline. The answer to the riddle is to be seen in every rural community of America. The eager, intelligent youth of the small town and farm seek the larger opportunity of the city. Thus, the everflowing stream of the country's best blood is constantly vitalizing and refreshing urban life.

The great majority of young people, moreover, who go to the cities to school or to work have grown to adulthood in our country churches, singing in our choirs, leading our young people's groups, teaching our Sunday school classes, participating whole-heartedly in the fellowship of our rural churches. When they arrive in the city one of their first and most permanent contacts is usually with some church, the urban fellowship of Christians. Often in the larger churches of the city they find avenues in which their Christian experience can contribute.

A few years ago, a religious educator inquired of numerous church boards in a large eastern city, where the members had had their first experience in church work. More than 75 per cent whom he thus casually interviewed had their early Christian training in country churches. Examine the able leadership or the loyal followers in your city church. How many of those Christian friends first listened to the stories of the Master of men, to whom a single child was

\* Perham, Minnesota.

more precious than law books and temples, in a one- or two-roomed country church!

#### ADVANTAGES OF COUNTRY LIFE

Then, we have found in the country and village communities a stability and sense of permanency. The country folk, who plant their fields, then wait through the long spring weeks for the first tender green to show above the black soil, who watch the skies for rain clouds or fair weather, who labor from sunrise till dark through the summer heat for the harvest, mistrust the short-cut, the spectacular. The farmer, intimately working with the laws of nature, learns much of the steadfastness and the patience of God.

The rural minister knows his people as a shepherd knows his flock. He feels the heartbreak of sudden death within the group; he shares the intimacy of family fellowship; he knows the joy of personal achievement or the despair of individual defeat. To his door the people come troubled with indecision, or seeking the confidence his approval gives. Across the fence post, in the barn at milking time, around the supper table, they share with him farm gossip, the concern over a needy neighbor family, the welfare of the community or the church. Because he lives close to the people whom he serves, his ministry can be more adequately guided toward the building of a Community of God.

We have chosen the rural field because we are interested in present developments in religious education. We believe in an experimental, experience-centered religion, and we are convinced that churches of the countryside offer ample opportunities for effective Christian teaching. True, we miss the expensive equipment of the city church. We often long for individual classrooms, new hymnals, freer educational traditions. But in our one-roomed churches we have what the city religious teacher rarely has: a stability of population and temperament, a simple social organization within the church and within the community, an intimate contact with the home, a deep reverence for the place of religion in human life.

During our visits in one home the six-year-old usually takes us to the barn to see the progress of her baby lambs. The concept of Jesus as the Good Shepherd is meaningful to that child.

At a recent Ladies Aid meeting the chairman remarked with some concern, "The Bible says quite a bit about helping the orphans and the widows, but it doesn't say much about the widowers. I think, however, that Jesus would've included them. We don't have many widows in our church, but there are several widowers who would appreciate more than we can know, an invitation to Sunday dinner, or a fresh loaf of bread on baking day." That same Ladies Aid has created endless good feeling throughout the countryside through the ministrations of its Sunshine Committees, which include almost every able-bodied woman in the group. Wherever there is sickness, loneliness, or human need, though the needy may not be of their church group, they call, helping in whatever way they can. That group is not only talking, but practicing the Kingdom of God.

Very often, religion of experience proves more adaptable in small towns and country life than in the intricacies of community life in the city. A group of high school students, for example, becomes concerned over the illicit sale of liquor to minors at their own crossroads. The situation is discussed within the church fellowship, within the family circles, about the neighborhood. Social pressure is brought to bear

upon the offenders; a condition that a whole city vice commission would dread to tamper with is corrected, and, what is more important, those young people have had the experience of helping to build a Christian community. They have seen their efforts count for righteousness.

#### NEED IN RURAL COMMUNITIES

Finally, we have chosen the rural church because the country needs us. The countryside holds many a dying or dead church in the midst of an unreached community. Rural religious education lacks the leadership it deserves because the majority of Christian folk are unaware of the rural need. For years we have sung, "Where Cross the Crowded Ways of Life." Preachers of the social gospel have struck us wide awake to the hell holes of the city. We applaud the recital of the achievement of social settlements and institutional churches in the squalor of the slums. Scores of Christian men and women are pouring out their lives to alleviate the sin of the city. But what of the rural slum? What of the hell holes of country life? What of the miscarriages of justice on the broad prairie?

Come with us to a community we are now serving in which 90 per cent of the inhabitants are supported by Federal relief checks. Or to another village with a population of about two hundred which can support four beer parlors and two grocery stores. Visit with us the home in which death recently took the mother after she had given birth to her ninth child, leaving the children with a shiftless father whose chief occupations are petty thievery and drink. Last week a neighbor took one of the girls to the hospital with an infection in both mastoids. The father, when he arrived home from a party and was told of the serious condition remarked, indifferently, "You're making too much out of a little thing."

In a former parish a similar situation arose. When civic leaders became aroused and pressed a court trial against the father for inadequate support, the social worker, imported from the city, described the conditions in the home as the worst she had seen in her years of social work, but the local judge dismissed the case because of the "bonds of family affection"!

Look over many a rural school room and note the shoulders humped by malnutrition, the strained eyes, the mentally defective who in our city school system would be receiving special care.

In one relief-ridden community which we know, in which the fathers' meager relief checks are more than spent each week at the tavern before they arrive home to their ill-kempt little brood, there is but one hopeful light in the picture: the little community church with its Boy Scouts and Girl Scouts, its church recreational nights which provide the town young people with something more than dances and drink, its community chorus with children and adults singing side by side, its Sunday school, and its church service.

The sordid stories of the rural slums have not yet been told to stun us to our senses. Despite the fact that we sleep, the need is still with us. At the root of many a small community which should be providing this nation with an industrious, stable population, there are drink, unemployment, disease, and moral despair, spreading like a dry rot. The harvest is abundant but the workers are few.

We chose the country church, and now that we have found ourselves in the work, we glory in our choice. For here our lives are needed in the achievement of the Kingdom of God.

# Christian Education Today

By LUTHER A. WEIGLE\*

**A**T THE FEBRUARY MEETING of the International Council of Religious Education the Committee on Basic Philosophy and Policies appointed two years ago presented a report in two parts. The first of these is a statement entitled, "Christian Education Today." The second is a list of proposals for specific and extended studies in various areas pertinent to the future program of the Council.

The Educational Commission and the Executive Committee made assignment of the proposed studies to various persons, committees and groups for investigation and report in due time. Among these studies are a comprehensive study of lesson policy and production, a study of trends in enrollment in church schools, studies of the relation of church and state in education, a study of the relation of religious education to other community character-building agencies, and so on—a list of twelve studies in all.

The statement entitled, "Christian Education Today" was presented to the Educational Commission and the Executive Committee, and by them on recommendation of the Committee on Basic Philosophy and Policies was referred to the following groups for study and report during the year: the curriculum committees or staffs of the constituent denominations of the Council; the educational committees or boards of the constituent state agencies; the standing committees of the Educational Commission; and other groups of interested persons as may be agreed upon by authorized officers of the Council. These groups and persons are requested to study the statement carefully during the next six months, making it the subject of discussion, and reporting their criticisms and suggestions to the officers of the Committee prior to September 30, 1939, if possible, and in any case no later than October 31. These reports and suggestions coming from all parts of the constituency of the International Council will be reviewed by the Committee on Basic Philosophy and Policies, which will upon the basis of these suggestions revise the existing statement for presentation to the Educational Commission and the Executive Committee of the Council for adoption in February, 1940.

The statement contains eight chapters or sections, the titles of which are:

- I The Movement for Christian Education
- II The Christian Faith in the World Today
- III Educational Principles and Method
- IV Christian Education in the Local Church
- V Christian Education and Social Action
- VI Christian Extension through Education
- VII The Church and Community Relations
- VIII Religion and Public Education

Each of these sections deals in brief, pointed fashion with the more fundamental principles pertinent to its subject. The material in its present form is meant to stimulate wide-spread study and discussion, and it is to be hoped that none of the constituent agencies of the Council will fail to take advantage of the Committee's invitation to share with it in the final formulation of a document on Basic Philosophy and Policies.

The statement has been printed, and may be secured in any needed quantity from the office of the International Council. Its general character may perhaps best be indicated by quotation of a few paragraphs from Section I.

"The religious educational movement has sought to deal with children and youth not as animals to be trained or as units to be fitted into a mechanical order or a political scheme, but as persons to be educated in free, responsible, intelligent relation to God and nature and their fellow men. It has aimed not merely to transmit to them

a heritage of existing knowledge but to equip them for discovery, insight, and creative faith and action under new conditions in a changing world.

"In the last ten years the religious educational movement has been criticized for failure to be integrated fully into the life of the churches, for neglect of the Bible, for ignorance of theology, for a tendency to substitute devices of method for understanding of the content of Christian teaching, for a tendency likewise to substitute psychology for God, and for failure to secure the commitment of young people to the purposes of God and to enlist them in church membership. It has been accused of being too intellectual for the people, too difficult for the rank and file of teachers, and to vague for everybody.

"Applied to the movement as a whole, so sweeping an indictment is misleading. Yet these criticisms must be taken seriously. Some of them are made by sincere friends of the movement who are working within its ranks rather than caviling at it from the outside. It must be admitted that much that is done in the name of religious education may be open to criticism at some or all of these points.

"From another point of view the religious educational movement has been criticized for the gap it too often leaves between ideals and conduct; for ineffectiveness in dealing with social problems; for lack of directness with respect to the results of biblical scholarship; for inability to correlate Christian teaching with the scientific point of view; and for failure to make adequate use of experimental methods in the building of curricula. These criticisms, too, are unduly drastic; but they are not wholly without foundation.

"It is the purpose of the studies which this report proposes, to make thorough and objective inquiry into the facts concerning the religious educational movement, at points indicated by both of these groups of criticisms."

\* Dean, Yale University Divinity School, New Haven, Connecticut.

# We Could Try That

*The happy church, like the happy family, provides its members enough orderliness and routine to give a sense of security, together with sufficient experiments and surprises to keep life interesting. It takes both security and*

*excitement to keep us happy in either home or church. Try something new! Meet problems with experimentation. Then tell others how you came out by sending in the story for this page.*

## What, No Problems?

"I attended the International Convention at Columbus and received great help from the addresses and the worship services, but feel urged to write you my disappointment in the group sessions. There was nothing of any help whatsoever for my church and community needs.

"We are a small country church, one room; church school enrollment of around 100, with seven classes. Have no unemployed young people in our community; church three miles from town (4000 population). There are 150 people within two miles each way from church who never attend any church. No race problems to solve. People live on rented farms and move every two or three years. Several own homes and are permanent.

"Our problem is how to attract people to the church and church school, how to hold them, what kind of a program to plan so they'll keep coming. What social life can we furnish that will be wholesome, interesting, entertaining and Christian? In other words, how can the church be the leader of the community life and put God and church services first?

"I am employed in the local dime store and see most of the people of the community regularly and know nearly all of them and where they live. As superintendent of the church school I try to make calls; in the evening after work being the only time, they must be short. We usually send young people to our own church camp. Our members are active in township and county interdenominational work and attend conventions each year.

"So you can see why I felt all the discussion groups at Columbus were above my head. They were mainly for large churches where they had young people unemployed, race problems, etc.

"I have been elected church school superintendent for the fifth time and feel the need of the community and know our church has been losing ground in interest and attendance the past two years. How to bring God to the people, or the people to God, is my problem."

What would country communities and churches be like without folk who can write a letter like that? The writer is herself a tower of strength and a flashing ray of hope in the situation.

Who and where is her minister? The fact that she does not refer to him may mean there is none, or that his services are negligible. Has she been reading the "Rural Parish" column in the *Journal* since last November? Her community might be Gorham or Tensville but if she had the help of such a pastor and his wife the scene would be considerably brighter. In any event, does that diary provide some suggestions? The articles in this issue should be helpful.

She and her workers are taking advantage of provisions for help in conventions, camps, township and county council

work. Why aren't these provisions meeting the need more adequately? Long range contacts are sure to be rather general and abstract. Isn't there a way to enlist and train voluntary leaders and counselors on the field to bring practical help to such a situation as this, based on a true diagnosis of the community situation? This problem of developing volunteer leaders who will in turn enlist and train leaders for the local churches was given lengthy consideration at the recent meeting of the International Council. It forms the basis of a new and extensive field program which is now under way.

Is the problem just one of attracting people to the church and holding them? Or are there profound underlying social and economic problems? Perhaps not race relations and unemployment. But how about farm tenancy, migratory workers; destructive commercial amusements, economic insecurity of even those who have jobs? Would the careful study by a group of neighbors in this community of such a book as Dr. Dawber's *Rebuilding Rural America* lead to a broader and more effective approach?

This letter doubtless voices the sense of need and frustration of rural church workers whose name is legion. What rural Christian leaders will help answer her question on this page of the *Journal*?

## A Pledge for Teachers

The following pledge for teachers was used this last Rally Day in St. Philippus Church of Chicago, and is sent in by Lydia Fleer. It was followed with pledges by the children and by the church members, that were adapted from material on Rally Day and Promotion Day programs suggested in a number of *International Journals*. The teacher's pledge was adapted from the Hippocratic Oath for Doctors and the Florence Nightingale Pledge for Nurses, by a graduate nurse who is one of the teachers in the church school. She had experienced the beneficial influence of the Nightingale Pledge in her nursing work and felt the need for such influence whenever teaching seemed especially difficult. And so she created a pledge following in form that of the Nightingale Pledge:

"I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practice Christianity faithfully. I will abstain from whatever is harmful and mischievous and will do all I can to transform myself and those I teach into genuine children of God. I will do all in my power to maintain and elevate the standards of teaching Christ and will hold as precious each soul committed to my keeping and will share all inspiration and experience that comes to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the minister and leaders in their work and devote myself to the upbuilding of the Kingdom of God."



*Cy LaTour and Son*

*Vacation schools reach children who live in isolated homes.*

OME time ago a conscientious city worker said to me, "I am so interested in the poor, underprivileged country people near us. I want to do something for them, so I am starting a vacation Bible school." Her intentions were good, but her method, as far as permanent results are concerned, was not the best. It still happens, as in years gone by, that spasmodic, evangelistic meetings are held for these same "country people." There is a flare-up of interest, souls (we are told), are "saved," and then the evangelists leave, not to return until another year.

Those most concerned about our fine rural boys and girls wonder what the well-meaning leaders think will happen to these "saved souls" during the time that elapses between meetings. The great need in rural America today is for leadership—permanent leadership. It is, of course, imperative that we think of the underprivileged, the share cropper, the migrant worker. In our concern for these needy folk we forget, however, that when we give religious leadership and guidance to substantial people on the farms, we train leaders and give workers not only to the countryside but to the cities as well. If an intelligent analysis of needs in our rural communities was made and fearless, Christian statesmen would do something about it, the desolate conditions in many of our rural areas would disappear.

The vacation church school has consistently been an instrument of good will and a guide to community cooperation. It has served in three types of rural communities.

The first is the kind of community in which the above-described evangelistic meetings are held, where the city worker goes who "just wants to do something for them." Often the vacation church school is the only opportunity the

# The Vacation Church School in the Rural Community

By MOSSIE ALLMAN WYKER\*

children have for religious nurture. Sometimes, I regret to say, the schools are held with no more thought as to permanent value than are the evangelistic meetings. Here the schools are conducted for those children whose parents live on marginal soil (and marginal soil usually means marginal people). Even though the community should unite its efforts and interests, economic conditions are such that they could never be self-supporting. We need to look at these places as mission fields. We conduct a vacation church school, knowing it will be that much and, perhaps, the only religious touch during the entire year. We must be honest, however, and admit that not much permanent carry-over will take place. The children enjoy the school, the workers "get experience," people like to give their money as they hear human interest stories about these people. But "it is finished" when the school is over for there is no one to carry on the work. The vacation school should be the foundation for work throughout the year. Perhaps the vacation church school leader could be retained for weekday religious education and as a coordinator of community interests.

The second type of rural community in which the vacation school has served is that in which a good stock of rural folk abide, yet folk who are bound by denominational creeds and practices. They unite in every area of country life to build a better community—except in religion. Denominational lines do not separate in such areas as the Farm Bureau, Grange, Future Farmers, extension work, Boy and Girl Scouts, education. Yet religion, that preaches love and cooperation and united effort, separates in actual experience. Rural people are urged to give missionary money when they do not have a resident, trained leader themselves. We send "our best" to the foreign field, yet to a great extent let our own rural people go without religious training.

Into this type of community the vacation church school has come and demonstrated how denominations can work together in providing a school of religion for their children. The best church leaders from all the rural churches are used as teachers. Money is given by all groups. In some communities thus served, the vacation church school leaders meet with the young people of the community in the evenings, having discussion groups and creative recreation,

\* North Jackson, Ohio.

training the young people so they can try to carry on alone when the leaders have gone. Sometimes parent classes and adult study groups of various types are organized. The vacation church school leaders have demonstrated how there can be correlation also with leaders of the Four-H Clubs, Boy and Girl Scouts, Camp Fire Girls, and others, so that together they can build child life, rather than competitively promote organizations.

One real discernible influence of this kind of vacation school is the discovery by lay leaders that there are worthwhile objectives which the *entire community* must strive for if they are to be achieved, and the realization that religious leadership for their children may also be secured by facing the task together and insisting that something must be done.

There is the third type of rural community where the vacation church school serves. Here it is a part of the total children's program, which is a part of the total church program, which is a part of the total community life. Here it fits into its logical place, yet is still one of the vital agencies for growth in community cooperation. In this type of community, there are the various denominations but only one Protestant church. A resident, trained rural minister is actively at work on the field throughout the year. He has the best leaders from all the churches to assist him. During the summer months, a seminary student lives in the community doing his "interne" work in the field of religion. College students, home for vacation, share in the busy summer program. Public school teachers who live in the community, at home for the summer, volunteer their help. The work moves ahead under the guidance of a trained leader who plans for his work months before it is carried out—as part of a total church program.

In this third type of rural community, the vacation church school is a part of all that goes on throughout the year for rural children. It is a community school. Every home is visited either by mothers or the minister, and letters of explanation are sent to every family. A few Catholic, and many non-church children, attend. Parents provide cars to bring the children to the school each day. The leadership is trained in coaching conferences, in local workers' conferences, and by supervision and counselling during the school experience. Other community agencies concerned with child life are consulted and their leadership is often utilized.

There is a Community Council in this type of community, where the heads of all agencies (president of the Board of Education, superintendent of schools, minister of the church, president of the Farm Bureau, Four-H Club leader, township trustee, and others) meet several times a year to face the community task together. Here the children's committee of the Council cooperates with the church in promoting the community vacation church school.

A few suggestions for the rural vacation church school may be of interest and perhaps help:

1. Leaders should understand rural children and know something of the needs of the community in which they are serving. They should be trained for their work, through conferences, laboratory and training schools, workers' conferences, and other methods. They should have the ability to work with other community leaders.

2. The rural community is rich in natural resources. The one room rural church can be made into a sanctuary if creative leaders are in charge of the school. The oppor-



### AN EASTER POEM

I think of Christ—his life upon the earth,  
The weary road he traveled from his birth  
Until his death upon a hillside cross,  
And yet how brave he bore his grief, his loss,  
His agony . . . I think before his eyes  
He must have kept the day that he would rise  
With all the darkness past, his great task done;  
He must have known the Easter morning sun  
Would look like this, and all the world be glad  
And he be freed from the dark grief he had.

Surely some Easter morning must await  
All burden bearers, whether soon or late  
The load be lifted; surely there will be  
Some sun-burst hour when they will be free,  
Some spiritual high moment that will seal  
God's will perfected through the pain they feel.  
Ah, if we keep the vision on the way,  
Surely each heart will have its Easter Day.

—GRACE NOLL CROWELL  
*Photo J. Naegli, Staad*

tunities for out-door play and work are endless. Most of the units in the cooperative texts are adaptable to rural schools. We must learn to use what is usable, and create for ourselves the rest.

3. Just as there is no blanket rule for resources, so must we be creative in the field of finance. A first "don't" would be, "Don't get your money from bake sales and meat loaf suppers." Yet we know that in some communities this is about the only way. It is well to have the community share, in financial support, even when most of the help comes from the outside. Some schools plan that on Friday of each week an offering is made by the children themselves during the worship experience. A certain school in Ohio has for several years financed itself with these offerings. The expense of some schools is put into the regular budget of the church. Another rural community has a summer religious education budget and many people give who are not connected with the church, because they "can see how the money is used."

There is no agency better equipped, or one which has done more, to lead out in Protestant cooperation than has the vacation church school. Perhaps the greatest service it will render the communities in rural America is to lead the way in showing how denominations can work together, even to securing through-the-year religious leadership.

# What Happened in Christian Education at Madras?

By ROBERT M. HOPKINS\*

THE MADRAS CONFERENCE of the International Missionary Council gave very serious study to the work of religious education. Sixteen sections gave detailed consideration to the various phases of work in which the representatives in attendance upon the Madras Conference were interested. Religious education was very happily placed in the section dealing with the "Inner Life of the Church." This section considered also worship and the Christian home, thus dealing unitedly with these related phases of Christian activity. This was a significant combination.

It should be remembered that the Madras Conference is to be distinguished from previous ecumenical gatherings in that the representatives of the younger churches on mission lands were so largely in attendance. Of the 470 representatives from some seventy nations, more than half came from the younger churches. These representatives, present for the first time in such a world gathering, made very vital contributions. Their voices were heard again and again, particularly in the section dealing with religious education. It was quite evident to all who were at Madras that these representatives of the younger churches are worthy of a place at the council table where solutions are attempted for the baffling problems of our generation. This, of course, is quite in line with the growth of the indigenous movement for Christian education which has been witnessed in recent years. This fact should be borne in mind as the resolutions relating to religious education are considered.

The report of the sub-section on religious education was drawn up first by a very representative group of those directly concerned with this important phase of the inner life of the church. It was then reviewed by the entire section, which was composed of about seventy persons coming from every quarter of the globe. The findings of this section were presented to the plenary session and were given careful consideration, a number of items being revised and some items being added. The report itself may, therefore, be well said to have received constructive consideration by this most representative Christian gathering.

The first sentence of the report is heartening. "Reports from every geographical area represented at Tambaran make it clearly evident that the church must vastly extend, make more genuinely effective, and undergird more substantially its work of religious education." Attention is called to the trend which is so prevalent in many parts of the world for crowding religious education out of the schools and shifting the responsibility for this work increasingly upon the home and church.

On every side, through speech and print, readers of the *Journal* will hear about the conference held last December at Madras, India, by the International Missionary Council. The *Journal*, therefore, will not deal with the general work of the Conference. Since, however, those general discussions are not likely to review in detail what happened there in regard to Christian education, we have asked Dr. Hopkins to describe the findings in that area. He met our request by writing this article in the first half day after arriving from Madras!—Editors

After a statement of the objectives to be sought by the church through its educational program, the report calls attention to twelve specific recommendations. These can be treated only briefly in this connection. The entire report should be studied in connection with the reports of all the sections of the Madras Conference in a volume just coming from press, *The World Mission of the Church*, published by the International Missionary Council.

In line with the findings of the Jerusalem meeting of the International Missionary Council, emphasis is renewed upon the inter-relation of religious education and evangelism. "Neither fulfills itself without the other." In this recommendation representatives from both older churches and younger churches were quite unanimous.

The representatives of the younger churches called attention to the necessity for a continuing development of indigenous curriculum materials, "rooted in the racial, cultural and religious experiences of the people involved." In view of the benefits which have resulted from literacy campaigns among adults in quite a number of the fields, the whole church was urged to continue its conquest of illiteracy. In the judgment of these leaders religious education literature should be increasingly published in the vernacular.

Recognition was taken of the rapidly growing united youth movements. These indicate a widespread awakening among youth in the Christian way of life, and it was noted that the church everywhere is encouraging these movements. Special commendation was given to the significant advance that has been made in many parts of the world in the holding of summer camps and similar conferences for young people. The students in state schools were not forgotten, for the church was urged to give special attention to such students and particularly to those in schools and colleges in which no religious education is available.

As new approaches in the work of religious education the efforts being made to use the radio, cinema, and the drama were commended. Encouraging reports were made in this regard from Great Britain, the United States and Canada, while the desire for the wide use of these newer methods was quite universally expressed.

In view of the reports coming directly from lands concerned, the Conference could not help but take into its thinking the deliberate attempts being made to make all training of youth exclusively a function of the state. The declaration of the Oxford Conference on Life and Work was reaffirmed with unanimity, "that the church must be free to give religious instruction to its youth and to provide for the adequate development of their religious life." The enrichment of the Sunday school as still central in this

\* General Secretary, World's Sunday School Association, New York City.

task was heartily commended. It was encouraging to note that in spite of losses in Sunday school enrollment in some parts of the world, the total record is one of gain, due largely to advances made in Africa, Latin America, Nether-land Indies, and within the ancient Eastern churches in the Near East. It was also noted that religious education is increasingly becoming not a separate item in the life of the local church but rather one descriptive of all the activities of the church. To this end the coordination of the entire program of religious and missionary education was urged, including the teaching of missions, training in evangelism, stewardship of money, as well as the plans for each age group.

It was gratifying to note the practically unanimous report as to the growth of cooperative organizations dealing with religious education in various parts of the world. Most of

the churches are coming to believe that they can best give direction and promotion to religious education as they work together. In view of insidious efforts being made to undermine religious education in so many parts of the world there was unanimous conviction that there must be greatly increased sharing of all available resources in the accomplishment of this task.

Realizing that the strength of the inner life of the church is dependent upon the strength of the individual church member, the Conference noted that, important as are corporate experiences in the fellowship of the church and home, "nothing can take the place of those personal habits of Bible study and prayer in the daily life of the Christian." This spiritual hunger of the people throughout the world is reflected in the greatly increased sale and use of Bibles and literature bearing on personal religion.

## The Annual Meeting of the International Council

FAITHFUL readers of the *Journal* know by this time that every year in February the professional leaders of religious education from all parts of the United States and Canada gather for what is known as the annual meeting. They know that nearly a thousand of these persons come together for an extensive series of meetings extending usually over a period of nine or ten days; that for three of these days the sixteen Professional Advisory Sections of the Council meet, bringing together the largest attendance that there is at any time during the period; that the committees are in session morning, noon, and night; that the Educational Commission holds a meeting of a day and a half; and that the Executive Committee of the Council winds up the series. They know that these meetings take over nearly all of the third and fourth floors of the Stevens Hotel and that sometimes there are between twenty and twenty-five groups in session at the same time. But these readers may very well ask, in addition to these features that are much the same every year, what happened during the meetings of February last that made 1939 different from other years?

For one thing, the Committee on Basic Philosophy and Policies, appointed two years ago to deal in a thoroughgoing fashion with the underlying theological and educational philosophy of the program of Christian education and the main policies and directions in which it ought to move in the years to come, presented its report. This took the form of a statement of about twenty-five pages dealing with the significant phases in the history of the Christian education movement itself; with the underlying Christian faith that must prevail in the movement; with a new and significant statement of educational philosophy; and with the application of that basic Christian faith and that educational philosophy to such significant areas as the local church, the social program of Christianity, the evangelistic and extension outreaches of the movement, community relations, and the problem of religion and public education. This statement is dealt with in an article in this issue by Dean Weigle, chairman of the committee.

A significant step was taken in entering into arrangements by which there will be established an Inter-Council Field Department to provide for a united approach to the field on the part of the Federal Council of Churches, the International Council, the Home Missions Council, and the

National Committee of Church Women. In this connection a concerted program for field outreach was also projected at the meeting, with particular reference to the development of a group of specialists, both professional and lay, to cover the entire country with a view to bringing a better type of field leadership closer to the workers in local churches.

A representative and effective committee was appointed to make a careful study of the whole situation in regard to lesson systems and production of lesson materials as prevailing in the various denominations. Dr. Mary Alice Jones of the International Council staff serves as the Executive Secretary of this committee.

A fruitful conference of a member of Sections concerned in the matter of temperance education was held in connection with the annual meeting. Significant addresses and presentations in regard to future plans were made, and steps were taken to carry this enterprise forward through the educational channels open through the Council during the coming year.

Dean Luther A. Weigle, of Yale Divinity School, retired after eight years of significant and fruitful service as Chairman of the Educational Commission. He was succeeded by Professor Paul H. Vieth. Dr. Arlo A. Brown, President of Drew University, was elected Chairman of the Executive Committee for the succeeding period of four years, succeeding Mr. Walter D. Howell, who was chosen a year ago to fill out a year of the unexpired term of Dr. Harold McAfee Robinson. Dr. J. Arthur Heck, of the Evangelical Church, was named vice chairman of the Executive Committee. Dr. Frank Langford, of the United Church of Canada, is now vice chairman of the Educational Commission. Dr. B. A. Whitmore, of the Methodist Episcopal Church, South, became chairman of the Board of Trustees, with Walter D. Howell serving as vice chairman and chairman of the committee on finance.

Dr. Roy G. Ross, General Secretary, was warmly commended for his successful leadership of the Council's program during the year.

All in all, the meeting this year was well attended, fruitful in results, and marked by a number of new important developments such as those outlined above, as well as by significant progress in many phases of ongoing work.

# Summer Camps, Conferences, and Training Schools

THE FOLLOWING camps and conferences will be held under the direction of the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Correspondence with members of staff concerned is invited.

## AT CONFERENCE POINT, LAKE GENEVA, WISCONSIN

### *Council Officers' Training School, July 3-8.*

A training experience for county presidents, other officers, and county directors of children's, youth, adult, leadership education, vacation and weekday work. Study of newest and best things for a local church program and plans for county program to stimulate such work. Special seminar for chairmen and members of state council educational commissions. Write to J. B. Ketcham.

### *Employed Council Officers Association; and Association of Federation Secretaries, July 3-7.*

### *United Christian Adult Movement Commission, July 8-15.*

A delegated body representing denominational and interdenominational agencies, meeting to plan the policies and field program of the Movement. Several quotas are as yet not filled. Write to Harry C. Munro.

### *Family Camp, July 30-August 6.*

An experimental camp under highly competent leadership, providing a rich program for every member of the family, dealing with the family rather than the individual as the administrative unit of the camp, and majoring in the enrichment of Christian family life. Open to a limited number of families. Write to Harry C. Munro.

### *Youth Camp, August 21-September 2.*

For young people between eighteen and twenty-five. Theme, "The Task of the Christian Community in the Modern World," the same theme as that for the World Conference of Christian Youth to be held in Amsterdam, Holland, this summer. Write to Ivan M. Gould.

### *At GENEVA POINT CAMP, LAKE WINNIPESAUKEE, NEW HAMPSHIRE*

### *Youth Camp, August 7-19.*

See Lake Geneva Youth Camp, above.

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THE FOLLOWING summer schools are conducted by other agencies in co-operation with the International Council of Religious Education.

### *Northern New England School of Religious Education, August 20-27. University of New Hampshire, Durham.*

Outstanding faculty of about forty; first, second, and third level courses; special laboratory school; those above juniors in high school eligible. All facilities of university available. Write to Dr. Ruth Richards Miller, 16 Chestnut St., Medford, Mass.

*Winnipesaukee Summer School of Religious Education, July 24-August 5. Sponsored by the Connecticut Council of Churches and Religious Education. Standard leadership training courses; excellent faculty; demonstration school; high school graduates and above admitted. Write to J. Quinter Miller, 18 Asylum Street, Hartford, Conn.*

*Long Island Summer School of Christian Leadership, June 25-July 1. Jamesport, Long Island, New York. Sponsored by the New York State Council of Churches.*

Standard leadership training courses; demonstration school. Write to Miss Helen U. Baker, 75 State Street, Albany, New York.

*Cornell Summer School for Town and Country Ministers, July 17-28. Cornell University, Ithaca, New York. Auspices of the New York State Council of Churches.*

Courses in rural community life, pastoral work, and standard leadership courses in religious education. Write to Miss Helen U. Baker, 75 State Street, Albany, New York.

*Western New York Summer School of Christian Education, July 31-August 12. Silver Lake, New York. Auspices of the New York State Council of Churches.*

Standard leadership courses, A and B; special courses; practice school. Write to Rev. T. Basil Young, 75 State Street, Albany, New York.

*Kanesatake Leadership School, August 14-26. Spruce Creek, Pennsylvania. Auspices Pennsylvania State Sabbath School Association.*

Age group and general courses. For adults and young people who have graduated from young people's camps. Write to Lee J. Gable, Pennsylvania State Sabbath School Assn., 1505 Race Street, Philadelphia, Pennsylvania.

*Faribault Summer School, July 17-28. Shattuck School and St. Mary's Hall, Faribault, Minnesota. Under auspices of Minnesota, North Dakota, South Dakota, and Iowa State Councils of Religious Education.*

Sections for young people, pastors, weekday workers, and directors of religious education; laboratory school. Strong faculty. Write to Philip C. Landers, 405 Oppenheim Bldg., St. Paul, Minnesota.

*Mid-Western Youth Camp, July 23-30. Geneva Glen, Colorado. Sponsored by State Councils of Religious Education of mid-western states.*

Standard leadership training courses. Specialized training for interdenominational and denominational leadership. For select young people over seventeen, older youth and younger adults. Write to Harold M. Gilmore, 302 Trinity Bldg., Denver, Colorado.

(Continued on page 39)

# Death of Harold McA. Robinson

DR. HAROLD MCAFEE ROBINSON, General Secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A., died March 4, at the Germantown Hospital, Philadelphia.

Dr. Robinson was fifty-eight years of age. He had been ill for more than a year.

Dr. Robinson was secretary of the Presbyterian Board of Publication and Sabbath School Work from 1919 until it merged in 1923 with other agencies of the church to form the Board of Christian Education. From 1927 to 1934 he was administrative secretary of the Board and since 1934 its General Secretary. One of his most recent pieces of constructive leadership was in conceiving and organizing the plan for a \$10,000,000 Sesquicentennial Fund for Christian Education in Presbyterian institutions.

Since its first issue in January, 1936, Dr. Robinson was editor of *Monday Morning*, a weekly publication for Presbyterian pastors. His Lenten meditations, prepared by him shortly before his death, appear until Easter this year.

Noted for leadership in his own church, Dr. Robinson was active in wider fields. The International Council of Religious Education was always close to his heart. He served as Chairman of the Educational Commission and later of the Executive Committee. In the latter capacity he was asked in 1935 to serve as acting General Secretary between the general secretariships of Dr. Hugh S. Magill and Dr. Roy G. Ross. In this capacity the Council staff and office family came to know him intimately and to regard him with respect and affection. He was a member of the executive committee of the Council of Church Boards of Education and of the North American Administrative Committee and Board of Managers of the World's Association.

Dr. Robinson was graduated from Park College, Parkville, Missouri, in 1901, and from Princeton Theological Seminary in 1904. He also studied at the University of Leipzig, Germany. He was pastor of several Presbyterian churches and held other denominational posts before becoming associated with the Board of Christian Education.

Dr. Robinson is survived by his wife, and two sons, Harold McAfee, Jr., and John Greer.

His many gifts of personality, of mind and heart, and of executive leadership made him the warm friend as well as the leader of many. In these numerous areas of friendship and service he will be sorely missed and gratefully remembered.



# The Farm Home a Seed-Bed of Christian Nurture

By MAY HOWE DAKIN\*

WE ASKED a farm mother, deeply religious and discriminatingly intelligent, to write this article. She grew up in a large and vigorous family on a farm in eastern Canada and has reared her own family, at least equally large and vigorous, first on a farm in Ontario and then on one in the far west. As the same methods and principles of Christian family life are continuous with successive generations, she writes now of her own childhood home and again of that of her children and her grandchildren. For today she is a grandmother and a Sunday school superintendent. Her word pictures will delight not only those whose present situation they describe, but also those in whom they evoke nostalgia for days which were or which might have been.—EDITORS

**T**O BE RAISED on an unprofitable farm; to be one of a big family with a good mother; and to have the right kind of a minister through the teens—I can think of no surer foundations for a happy and deeply religious life. And the last of these ingredients is the greatest.

## THE GOOD FORTUNE OF THE RURAL CHILD

The rural child inherits sunlight and fresh air without money and without price. He is also heir to unlimited space for adventure. He can go abroad and see the world and its wonders: first the yard, where he meets the poultry people; then the pasture with cows and horses; and everywhere mothers and babies, from fluffy yellow chicks to the stilt-legged colt. It is a most satisfying world and quite a natural thought that all these things were created by a loving father, God. He has had the awareness of God before, from his mother's voice at certain times, when she knelt at his crib, and when his father read from a book and they kneeled down in prayer. He loves these times and their special sense of harmony and goodness. He likes the brief, informal grace at table. He likes his own little prayer at bedtime. He likes going to church and sitting between his parents. Often he goes to sleep, but always wakes in time to put his offering on the plate and always he sings lustily with the congregation.

One day the young adventurer is set upon and chased screaming from the yard by the old gander. He learns, with help and a little time, that the gander is a huge bluff. He has conquered fear, but other bluffs are waiting for him and he must learn to do it again and again.

He goes farther afield. He dis-

covers a playmate, a dancing brook. He is bewitched and spends hours playing with it. He loves its song, the chuckling gurgle of its laughter, its tiny falls, the little pools, and the dimpling shallows. He takes his mother to see this brook and finds this is another of God's good gifts. He races along, bringing her his treasures of shining wet pebbles. She admires them and later they put them carefully back in the water that loves them. That brook runs all through his childhood. A big rain makes it jolly and boisterous; late autumn decks it with silver lace and crystal; winter hushes it away under drifted snow, but listening carefully he can hear it speak to him in a tinkling little murmur.

## THE ROUND OF THE SEASONS

Winter, with snappy cold and sparkling snow and the sharp reports of frost under foot. Cosy evenings by the fire with red apples to eat. He knows those apples. He has watched the white and pink blooms, the falling petals, the growing green fruit, then the ripe red apples, and he has helped Dad pack in barrels for the winter. He has seen his father prune and cut away dead limbs and has helped pile the apple wood for the kitchen fire. Always there is something new and different: skating on the frozen ponds; sleigh riding down the long hill; building snow men and forts. When the sun grows warm in March, with cold nights and deep crusted snow, he helps Dad tap the maple trees and boil the sap down to sugar.

Spring, and the arrival of new lambs, new calves and a feeling of all things new. His own hen is setting and it is

an exciting day when his chicks come out. The red nubs of rhubarb are getting long enough to pull for pies. It is a grand world! He is big now. There are several younger children in whom he takes a proprietary interest. Some are old enough to go adventuring with him. They explore the fields and woods. They hunt the line fences for spring beauties and the river side for bloodroot and Dutchman's breeches.

Long ago he had found the river. Running strong with spring it was to be feared, but shrunken in summer it is a glorious comrade. There are shallows to wade in while watching the darting fishes; pools deep enough in which to swim. He and the others run wild over the hills and play hide and seek about the caves and cliffs and in the mossy woods. They always flock home hungry, at mealtime, to roasts of home-raised beef, vegetables, and mother's good bread, and sweet fresh butter.



Scotford

Spring, and a Feeling of All Things New

\* Chapman Camp, B.C., Canada.

## THE CYCLE OF MATURING LIFE

He has entered a new world—school. Much is puzzling, much very interesting. One thing is familiar; his teacher reads a story from the Bible every morning. It is always fresh and interesting.

After school he cuts kindling, fills the woodbox, feeds the hens, and fastens them in for the night. One night he forgets and two hens are missing. It is a fox, and he remembers to fasten the door thereafter; a sense of responsibility is forged in the hot fires of experience.

He goes fishing in the river and catches a trout; he is a fisherman ever after. He goes every Saturday, is away all day and returns with a big catch. A sister, tagging along, is permitted to carry the string of trout, dipping them often in the cold water. She finds trilliums and many new flowers and comes home laden. The trout, dipped in cornmeal and fried, are grand for supper. They help milk on sweet summer evenings in the pasture and drink warm milk from the foaming pails through dandelion stems. Germs are, as yet, unknown.

He meets evil ideas in children less fortunate, ideas both shocking and thrilling. In a moment of warm confidence with mother he tells her, for she loves to listen. She says little, but the evil has become false and repulsive. In the home's atmosphere of happy interests and religious attitudes it has no place.

Big brother has learned to read well from practicing on the family. Reading becomes their best loved indoor sport. He discovers Walter Scott, Longfellow, Tennyson, Dickens—paper bound copies on cheap paper, with painfully small print, but they open the door of Paradise to the family. How they laugh and weep with *David Copperfield*, thrill over *Marmion*, go into fits of laughter with *Three Men in a Boat!* *Evangeline* is read on a Sunday afternoon of winter while supper is being quietly made ready.

Such is the picture of a farm home, whether past or present making not much difference, because nature and life, beneath the surface, are always the same.

### ENTER—THE COUNTRY MINISTER

So much for the farm and the home. Now let us see about the minister—in terms of an actual man and his community.

Our church had been for some time without a regular minister and was in a state of decline, with the Sunday school in frail health and social life consequently down to zero. The day school was packed with a surging crowd of teen-age boys and girls and had a reputation for being tough.

Then a new minister arrived, a man so vital that a shock of awareness went through the district. We felt we were on the eve of a new order. It started at once and slowly but surely spread through the place. He was like the "hound of heaven" in pursuit of youth. He hunted us constantly and without rest until we were in the fold of the church. Then he trained us in our responsibilities to God and man. The church was our care. We ran the Sunday school and prayer meetings. People came from miles around. Strangers were made welcome. It was friendly and informal. A new neighborliness spread through the community.

Our young people's society took in all the boys and girls in their teens for miles. We met in the homes. Now and then all would go on a straw ride to some farmer's home, five or six miles away on a keen winter night with bells chiming merrily. There, seated about a long table and with paper

and pencils, we would study the Bible, with our minister for teacher. What wonderful lessons he gave us! All took part in reading and brief prayer and answer. All sang while the daughter of the house played the organ. Then the ride home through the white moonlight, singing Negro songs and hymns, behaving with the gay foolishness that all youth loves. Our minister was ahead, driving his fleet little mare, with as many in his sleigh as it would hold.

He could not sing and did not know chords from discords, but he found others who did and put them in charge. Music flourished. Congregational singing was hearty and enthusiastic. Even the little tots were put in training and astonished and delighted us. Many kinds of talent came to light and developed in the district. All life took on new richness and meaning. He loved to grow things and gardens sprang up wherever he went. He carried seeds and ideas from field to field of his wide ministry. He had a flair for vegetable gardens. He brought an ear of corn to shake under the noses of his young people and dared us to grow one to equal.

He was a croquet addict and the game went through the place like measles. We finished hard fought games by lantern light and were quite chesty when we managed to defeat him. We were free and "sassy" with him at play but in our hearts were love and reverence.

He started summer schools and invited interesting ministers and leading young people from his other fields. We had wonderful programs, music, essays by young men and women, and talks and debates by the ministers, in our church, which was decorated lavishly with ferns and wild flowers. We decorated for Christmas, too, twining the pillars and windows with wreaths of evergreen, and how sweet the smell, and how Christmassy it looked! There was a big Bible in the pulpit, with fine sepia prints of famous pictures. Time and again I pored over them, thrilled with the beauty and dignity of Hofmann's Christ.

Our minister trained us in daily prayer and Bible reading. Many a night in our crowded home, with never enough lamps, I have read prone on the floor by a dim lantern. But I could see the Man of Galilee, the great hero, the one altogether lovely, my king and my God. How intimate and warm was our minister's care for each of us! How he watched over us and encouraged us to grow in grace. The crowning sermon of the year was a farm sermon. It was a masterpiece, and a great honor to help him get this ready for publication.

An enthusiastic young teacher was doing fine things in the school at this time, and school and church went hand in hand and God saw that it was good. Two professors went out from that school, two ministers, and steady crops of teachers for years. Now, scattered far and wide, they stand for good citizenship; a rich harvest of full and happy living, all from the sowing of one man of God.

And in many places today these three, the farm itself, the home, and the minister, are using the glory of the open countryside as a channel for as fine and deep Christian education as can be found anywhere.

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DIRECTORS OF RELIGIOUS EDUCATION AND THEIR PROFESSION, a new publication just released by the Bureau of Research, contains fifty-six pages of useful information for all leaders in religious education. Order from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois; price, 45 cents.

# The Modern Pilgrim

## A Morality Play on Christian Education and the Ideal Community

By NANCY LONGENECKER\*

THE MODERN PILGRIM typifies the Christian of today who seeks a better way of life than he now sees in the world about him. Ignorance, Despair, and Worldly-Minded show him Everytown, but he finds there drunkenness, gambling, unemployment, juvenile delinquency, and war. Christian Education interrupts his experiences in Everytown, and mixed with the negative scenes are occasional visions of what the celestial city on earth means. Pilgrim sees industry that is needful and well-repaid; an ideal home where security abides and children are blessed; a church and the worship of God where the spirits of great leaders, who have wrestled with the same basic problems that Pilgrim faces, come to comfort and encourage. The final challenge to rise up and build a better world is responded to by the present-day leaders, and finally by all the congregation, who join in the commitment.

This morality play was the closing service at the International Convention of Christian Education held in Columbus, Ohio, in the summer of 1938. Although it can be presented by a single church, it is particularly suitable as a cooperative community enterprise in the interest of dramatizing the need and value of Christian education. It is printed now so that it may be used in spring conventions, summer schools, and also in programs for Religious Education Week next September.

The cast numbers fifty or more persons and a large stage is desirable. The various scenes are sufficiently separate that they can be divided among the dramatic groups in a town for preparation and presentation, and only a few rehearsals of the entire cast will be required. The best talent available should be called upon for lighting, costuming, music, direction and acting—perhaps particularly for lighting. The effect of the pageant depends upon expert stage management and steady progression of scenes without delay. The reading choir adds a very important element in the program and its work should be carefully rehearsed. Some suggestions for a choral speaking choir were given in the November, 1938 *International Journal*, page 10, and also in May, 1934, page 19.

### Directions for Staging

The auditorium as well as the stage is used in this production. There should be steps leading to the stage from center aisle or side aisles. The two choirs—the singing choir and the choral speaking choir—should be placed on opposite sides of the building, near the front. If there is a balcony all around the room, they

will preferably be seated there, toward the front.

If the stage is sufficiently large, the drama will be more effective by the use of three levels. The first is the stage level, which is the floor of the stage. The second level will be approximately two steps up and will be placed mid-stage. Rising from this, two steps higher, is the third level, on which characters come from either side of the stage rear. If this rather elaborate use of levels is not possible, at least one raised level should be tried. It should be three-fourths stage back and should be sufficiently high so that characters appearing on it will be plainly visible above and behind the other characters appearing on the stage level.

### CALL TO WORSHIP

HYMN: "These Things Shall Be, a Loftier Race" Tune—*Truro*

CHOIR: "Let All Mortal Flesh Keep Silence" *Traditional French*

READING CHORUS:

God is a spirit;

They that worship him

Must worship him in spirit and in truth.

CHOIR: Response—"Glory Be to God on High," by Tallis

READING CHORUS:

God is light.

If we walk in the light

As he is in the light,

We have fellowship one with another, And truly our fellowship is with the Father

And with his Son—Jesus Christ

CHOIR: Response—"Glory Be to God on High"

READING CHORUS:

God is power.

They that wait upon the Lord

Shall renew their strength;

They shall mount up with wings as eagles;

They shall run and not be weary;

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They shall walk and not faint.

CHOIR: Response—"Glory Be to God on High"

READING CHORUS:

God is love.

Greater love hath no man than this, That he lay down his life for his friends.

CHOIR: "O God of Love Compassionate," by Brahms<sup>1</sup>

### PROLOGUE

READING CHORUS:

The harvest truly is great, But the laborers are few.

Pray ye therefore the Lord of the harvest

That he send forth laborers in this field.

Whosoever, therefore, shall confess me before men,

He will I confess also before my Father

Which is in heaven.

He that loveth father or mother more than me

Is not worthy of me.

He that loveth son or daughter more than me

Is not worthy of me.

He that findeth his life shall lose it; He that loseth his life for my sake Shall find it.

If any man will come after me, Let him deny himself—

Take up his cross, And follow me.

CHOIR: "Turn Back, O Man, Forswear thy Foolish Ways," by Holst

READING CHOIR:

Who would true valor see, Let him come hither!

One here will constant be, Come wind, come weather;

There's no discouragement Shall make him once relent His first-avowed intent

To be a Pilgrim.

Who so beset him round With dismal stories, Do but themselves confound— His strength the more is. No lion can him fright; He'll with a giant fight; But he will have a right.

Hobgoblin, nor foul fiend, Can daunt his spirit;

He knows he at the end Shall life inherit.

Then, fancies, fly away!

He'll fear not what men say,

\* Director of Drama, First Presbyterian Church, Brooklyn, New York.

<sup>1</sup> Found in *Hymns for the Living Age*, Appleton Century Co.

He'll labor night and day  
To be a Pilgrim.

—BUNYAN

### SCENE 1. PILGRIM SEEKS THE WAY

#### Characters

PILGRIM: A young man dressed in street clothes. On his back he carries a large burlap bag, stuffed, and sufficiently heavy to give the sense of a burden.

CHRISTIAN EDUCATION: A young woman, tall and of stately figure, dressed in a Grecian robe.

WORDLY-MINDED: A middle-aged man, fat, sleek, wearing flashy clothes of the "sporty" type.

IGNORANCE: Man, wearing tight trousers, loose baggy coat, small hat, flowing tie of bright color.

DESPAIR: Woman dressed in black, wearing, if possible, a mourning veil.

*The stage is in darkness. From the back of the auditorium PILGRIM appears with heavy burden on his back, and walks down left or center aisle, speaking as he approaches the stage. If possible a spotlight may follow him; otherwise dim house lights stay on until he reaches the stage.*

PILGRIM: What shall I do? What shall I do? Where is the way? (*He repeats these lamentations until nearly to the steps leading to the stage.*)

CHRISTIAN EDUCATION (*Appears in a bright light on the platform, second level*): Why dost thou cry? Art thou not the man named Christian?

PILGRIM: That is my name. I am Christian Pilgrim.

CHRISTIAN EDUCATION: What hast thou on thy back?

PILGRIM: It is a burden almost greater than I can bear.

CHRISTIAN EDUCATION: What is thy burden?

(*PILGRIM walks up steps and stands on stage level, looking at CHRISTIAN EDUCATION.*)

PILGRIM: Fears, indifference, doubts, ambitions, greed, and insecurity. I have lost my way.

CHRISTIAN EDUCATION: Where dost thou wish to go?

PILGRIM: To the celestial city on earth, where there is no more crying from hunger; no more degradation from drunkenness; no more defeated childhoods; no more hatred of races. It is a city of love.

CHRISTIAN EDUCATION: Keep thine eyes on the light and thy heart true to thy purpose, and the Way will be made clear.

PILGRIM: Who art thou?

CHRISTIAN EDUCATION: I am Christian Education, come to show thee a better Way to the celestial city on earth.

(*Blackout on CHRISTIAN EDUCATION, WORDLY-MINDED, IGNORANCE and DESPAIR come running from the audience and mount the stage, remaining on stage level.*)

WORDLY-MINDED: Christian, Christian!

PILGRIM: Who calls my name?

WORDLY-MINDED: It is I, Wordly-Minded, thy old friend.

PILGRIM: Who comes with thee?

WORDLY-MINDED: Ignorance and Despair. Dost thou not remember them?

PILGRIM: Strangely enough, thy names are the same as those I have known within my own city. I trust their character is not the same.

WORDLY-MINDED: Where art thou going?

PILGRIM: I seek a good and glorious city on earth where men may live as brothers and all life is abundant. I wish also that this burden which rests upon my back may be removed.

WORDLY-MINDED: Ha, Ha! Why seek further? We have such a place right here in Everytown.

PILGRIM: But thy city lies in darkness. I seek the light.

WORDLY-MINDED: This city is full of excitement. It is modern and progressive. Let me show you Everytown.

PILGRIM: Art thou, then, so familiar with it?

WORDLY-MINDED: I am its chief investor and own a great share of it.

PILGRIM: I shall go with thee.

WORDLY-MINDED: First we shall see the young folk of the better class, those who have family and background. Come with us.

### SCENE 2. DRUNKENNESS

#### Characters

YOUNG WOMAN: Dressed in white, pale blue or green dance frock, full skirted. Brilliant cerise girdle, sandals and handkerchief. She should be a girl of about eighteen, small and graceful.

YOUNG MAN: Dark, tall, athletic looking. Dressed in semi-formal, white tuxedo, with maroon carnation in lapel and handkerchief in pocket.

#### Properties

Two cocktail glasses, cigarette, victrola and record (a rumba or tarantella rhythm); piece of glass and hammer.

#### Action

PILGRIM, WORDLY-MINDED, IGNORANCE, and DESPAIR stand left; stage level, in semi-darkness. Lights up on second level at stage right center.

Discovered a YOUNG MAN and YOUNG WOMAN in summer formal clothes such as would be worn to a country-club dinner dance. They are posed in tableau, ready to drink a toast. They clink cocktail glasses. The young man touches his to his lips, then relaxes and takes several drags on a cigarette. He continues to smoke through the remainder of the scene.

The YOUNG WOMAN touches her cocktail to her lips but decides against drinking it. She tosses it over her shoulder. The sound of broken glass is heard off stage. Music is heard off stage, rumba or tarantella rhythm. The YOUNG WOMAN begins to sway to the music and moves into a dance pattern based on concentric circles, the limits of the movement being determined by the arc of the spot. She twirls until she loses her bal-

ance, recovers and giggles. She begins twirling again to the pulsating rhythm of the music, until she feels slightly ill. She stops and attempts to recover her composure. Finally giving up to the spell of intoxication, she begins to spin rapidly and continuously until she gradually sinks to the floor in a heap. The young man drops his cocktail glass and turns his back.

(*Blackout on scene of drunkenness. Lights fade out on WORDLY-MINDED and IGNORANCE and DESPAIR, leaving PILGRIM alone. IGNORANCE remains on stage.*)

PILGRIM: Ah, me, how can we look at such a sight? Much of my burden is the cost of police protection, hospitals, jails, crime, poverty, and a host of evils that are rooted in the liquor traffic and gambling. This is not the city of my dreams. (PILGRIM walks up to second level.)

IGNORANCE (*out of the darkness*): Pilgrim! Christian!

PILGRIM: Who calls?

IGNORANCE: I, Ignorance. (*Lights come up on IGNORANCE.*) I call to show thee more of Everytown. There is the place you must see where everyone has a charming time. Life is so serious that we all need diversion, do we not?

PILGRIM: But do not detain me. I am going to a city much more pleasant than anything thou canst show me.

IGNORANCE: Thou hast followed a dream. Come with me for a moment. See!

### SCENE 3. GAMBLING

#### Characters

WOMAN: About forty years old. Tall, poised, controlled gestures. Eyes and lips heavily made up, but no other rouge. Looks tired and cynical. She is richly dressed in black, with a high neckline, wears pearl necklace and jeweled rings. Has a black coat and a large, smart black hat, black gloves.

FIRST MAN: Tall and lean. Dressed in gray, "natty" suit, with turtle neck sweater under jacket. Wears a cap; smokes a cigarette butt.

SECOND MAN: Fat, gross looking. He is dressed in well tailored brown, wears a brown derby, and smokes a cigar.

THIRD MAN: Jovial, bald-headed bartender. He wears a white shirt with small black bow tie, dark trousers, and white apron.

#### Properties

Small square table, covered with red and white checked gingham cloth. Several stacks of poker chips; glass with red liquid. Suspended directly over the table is a drop-light on a single cord; the bulb is masked with a green glass shade. Decks of cards.

#### Action

Scene, left center, second level.

Discovered three men and a woman seated at a small square table. The table is placed at an oblique angle to the curtain line and is covered with a red

and white checked gingham cloth. Several stacks of poker chips and a glass of sherry litter its top.

The woman sits at the upstage side of the table, so placed that she is the focal point of the picture. Perhaps a pin-shot placed in the footlights could pick out her face and accent it. She smokes a cigarette in a long black holder and holds several cards.

Two of her companions are seated to the right and left of the table, profile to the audience, and the third sits with his back to the house. The man to the left, the FIRST MAN, sits teetering on the rear legs of his chair. He controls his precarious balance with the tips of his toes which just touch the floor. He smokes the barest butt of a cigarette. He too holds cards.

The SECOND MAN sits with his back to the audience. His position is slightly toward three-quarters upstage, just enough to show the protruding cigar, which is unlighted. He rolls it around as he chews it.

The THIRD MAN is at the right of the table. His head is bare and glows under the light.

The movement in the scene should be carefully worked out to suggest in the most economical fashion the distinction in the characters and the general distrustful suspense of the game. They play two rounds slowly and thoughtfully. The woman wins the final round. She carefully removes her cigarette from its holder; stumps it out on the table cloth; stretches forth her bejewelled left hand and draws in all the remaining chips; and begins carefully to draw on a black glove.

**IGNORANCE** (Whispering): Notice the older woman there. That tall fellow is a politician. Yes, of course, they set the example for the younger ones. Everyone loves a chance. Why not? All life is a chance.

(*Blackout on all except PILGRIM and CHRISTIAN EDUCATION, who appears on highest level.*)

**CHRISTIAN EDUCATION**: Pilgrim! Christian! All life is not a chance. Taking gains at the expense of others is not honest. There is a better way. See now a group who work for their living and who leave a rich heritage to their children.

#### SCENE 4. THE WORKERS

##### Characters

**SERVICE STATION ATTENDANT**: Gray or tan overall suit with red collar and insignia. Khaki uniform cap with black visor. Gloves, polishing cloth, money changer, and oil container.

**VISITING NURSE**: Medium blue or white uniform, topped with navy blue professional nurse's cape. White shoes and stockings and a simple white cap. Professional type black leather kit.

**BOY**: Long trousers, tattered blue shirt, dirty sneakers. Has a black eye.

**COLLEGE INSTRUCTOR**: Woman dressed in academic gown. She carries a text book and spectacles.

**FARMER**: Tall young man, reddened complexion and blond hair. Wears blue denim overalls and shirt with sleeves rolled, heavy work shoes, battered straw hat. Has full bag of oats, and twine.

**STEEL WORKER**: Man, dressed in blue cotton trousers, knitted shirt, cap with visor. He carries a tall oil can or hammer or tool kit.

##### Action

As **CHRISTIAN EDUCATION** finishes speech above, the upper level is flooded with light by five overhead spots which come on in succession from the center to both sides. Into the center spot steps the **SERVICE STATION ATTENDANT**. His face is light and cheery. He lifts his hat in greeting. He holds the pose. Simultaneously two women step into the spots right and left center. One is dressed as a **VISITING NURSE**. At her side is a small **BOY**, a street urchin. She gives him first aid for a black eye. The other woman is the **COLLEGE INSTRUCTOR**. She carries a text book which she opens and holds before her body in her left hand. She snaps open a pair of oxford spectacles and begins to read in pantomime.

Two men step into the end spots. As the **FARMER** steps into the light he deftly swings a heavy bag of oats into position between his knees and quickly ties it up. He then hoists it to his shoulder and holds the pose. The **STEEL WORKER** enters and begins to remove tools from kit and to pantomime actions of worker.

**CHRISTIAN EDUCATION**: These people are honest, reliable, and industrious. Honest toil is man's greatest tonic. Their lives are not spectacular but the greatest forces are always quiet ones. They carry no burdens. These folk are sane and happy, for there is no joy like a task well done. (*Blackout on all except PILGRIM*)

**PILGRIM**: Once more I have seen the light and a better way. How long must the Way be before I reach that city celestial?

**DESPAIR** (*Appearing out of the dark*): Pilgrim, Pilgrim, thou art standing as if in a trance. Come with me; see life as it is.

**PILGRIM**: Thy voice is familiar. Art thou Despair?

**DESPAIR**: Thou hast said it. I am thy neighbor, Despair.

**PILGRIM**: Flee from me! My burden is now too heavy with thy presence.

**DESPAIR**: But thou hast not seen Everytown. I know places that neither Worldly-Minded nor Ignorance can show thee. Look!

#### SCENE 5. UNEMPLOYMENT

##### Characters

**THE MAN**: A ward-heeler type. Wears business suit and fedora hat.

**THE WOMAN**: Matron or social service center kitchen supervisor. She wears a dress and apron and perhaps a coat-style sweater.

**THE UNEMPLOYED**: Fifteen or more men. They wear shabby garments of

every description. Odd hats, coats, sweaters, jackets and trousers. Some wear overcoats with straw hats; others have only light weight clothes and heavy mufflers.

##### Properties

An enormous wicker basket, loaves of bread; five-gallon lard can or huge aluminum caldron; large black ladle; tin cups.

##### Pantomime

A **MAN** and **WOMAN** stand directly in line with the spot planted in the foot at the right side of stage. Beside the man is an enormous wicker basket containing loaves of Vienna bread. In front of the woman is a five gallon lard can or caldron with ladle. A continuous procession of men file past these two from left to right. The **MAN** hands each of the **UNEMPLOYED** a loaf of bread; the **WOMAN** fills each man's bowl or tin cup with soup or coffee. Each **UNEMPLOYED** accepts both bread and drink with no show of emotion, turns immediately toward the audience, drinks from the cup, tears off a hunk of bread, and begins munching it as he retraces his steps and exits stage left. This business continues until only four or five men remain in the line. The soup or coffee gives out first, and finally the bread comes to an end. The **MAN** shrugs his shoulders and the **WOMAN** picks up the caldron. They both walk off stage right, leaving the **UNEMPLOYED** next in line with his hands outstretched.

**PILGRIM**: Who are these?

**DESPAIR**: The Unemployed. Comparatively few of them can be called idlers, incompetents, or ne'er-do-wells. Few have ever accepted charity before the depression. They come from all walks of life. Many are manual laborers, yet a large and increasing number are professional men and white collar workers. (*Blackout on all except PILGRIM*)

**PILGRIM**: The unemployed are everywhere in Everytown. Despair is always with them. What shall we do?

**WORLDLY-MINDED** (*Appearing suddenly in light*): Christian, do not hasten. See our homes and our children. Everytown has homes such as these. In fact, they are typical of one-third of the nation.

#### SCENE 6. JUVENILE DELINQUENCY

##### Characters

**BOYS**: Eight or ten boys of all ages. They are all in disheveled clothes, some obviously misfits, but most of them the kind of thing a boy would wear to suit his own fancy, such as a marvelous collection of political buttons pinned on to a cap.

**POLICEMAN**: Official uniform, whistle, and club.

##### Properties

Tin-can stove (easily duplicated by using a good-sized garbage can with holes punched into the lower half). A light glows inside it. Several sticks, a pile of

(Continued on page 32)

# Is America Sobering Up?

## What Are the Facts?

FOR THE FIRST time since Repeal, per capita consumption of alcoholic beverages as a whole decreased in 1938 as compared with the preceding year.<sup>1</sup>

Year	Gallons per cap.	Est. cost per cap.	Revenue from al- coholic bev.	Recovery and Relief exp. of U.S. Govt.
1933	1.69	\$ 2.78	\$ 43,179,822	
1934	8.35	15.79	258,911,332	\$4,283,315,473
1935	11.12	25.29	411,021,772	3,068,803,053
1936	13.03	38.93	505,464,037	2,776,796,468
1937	14.87	38.68	594,245,086	3,014,589,912
1938	14.33	34.61	567,978,601	2,262,876,975

In 1935 the estimated retail expenditures for alcoholic beverages was slightly more than the government spent in its total relief and recovery program. In 1938 the liquor bill was double the government relief and recovery bill. The combined cost of operating the Alcohol Tax Unit and the Federal Alcohol Control Administration averages a little more than did the annual appropriations for the enforcement of the National Prohibition Act. About the same number of agents are employed and about the same number of illicit stills are seized. The number seized 1934-1938 was 68,759. But the number in 1938 was only 11,407 as compared with 16,142 in 1937.<sup>2</sup>

### ALCOHOL AND TRAFFIC DEATHS

Coincident with the decline in liquor consumption the National Safety Council reports a decline in traffic deaths. A recent study shows that over a period of four years, the fluctuations in the number of traffic deaths from month to month have corresponded much more closely with the total amount of distilled liquor consumed than with the total amount of gasoline used. Are traffic hazards increased not so much by more traffic, as by more drinking? This study so indicates.<sup>3</sup>

Court decisions in Iowa and South Dakota upheld the introduction of blood tests and urinalyses as evidence of drinking on the part of arrested drivers. The legislative trend is to penalize "driving while under the influence of intoxicating liquor" as if "driving while intoxicated." This includes a much larger number of cases and calls for the use of such tests as the breath test, saliva test, and urinalysis.<sup>4</sup>

Honorable Harry H. Porter,<sup>5</sup> Chairman of the National Safety Council's Committee on Tests for Driver Intoxication says, "If it be understood that I address you in my individual capacity, I should like to make a prediction for you. I predict that when accurate and complete figures become available upon the relationship between alcohol and traffic accidents upon a national scale, you will find that sixty per cent or more of your traffic fatalities and injuries are traceable to the use of alcohol at the wrong time and place. This figure may shock you, and, of course, The National Safety Council will not at this time officially make any

<sup>1</sup> Reports of the Internal Revenue Bureau on tax-paid withdrawals.

<sup>2</sup> Internal Revenue Bureau statements and *New York Times*, September 22, 1938.

<sup>3</sup> American Business Men's Research Foundation, 111 West Jackson Blvd., Chicago, Ill.

<sup>4</sup> Chief Justice, Municipal Court of Evanston, Illinois, speaking before Citizenship League of McLean County, Bloomington, Illinois, February 28, 1938.

such prediction, but I am ready to assure you unofficially that nearly all the members of the tests committee feel as I do about this problem."

### KEELEY INSTITUTE REGISTRATION

This famous drink cure establishment of Dwight, Illinois, reports that "there was a 90 per cent increase in women alcoholic patients for the first eleven months of 1938 as compared with the same period of 1933, and a 42 per cent increase in all classes of patients."<sup>6</sup> Comparison of registrations during three five-year periods is significant especially when it is noted that the Repeal period was also the depression period:

Period	Cases	Annual average
Five years preceding World War 1910-14	3565	713
First five years of Prohibition 1920-24	1558	311.6
First five years of Repeal 1933-37	3691	738

### FUNDS DIVERTED FROM MEETING NEEDS

A Liquor Investigating Committee of the Chamber of Commerce of Dayton, Ohio (pop. 300,000), reports that the liquor business in Dayton is bigger than the grocery business. The amount spent per week in Dayton's 729 beer selling restaurants and beer gardens and eight liquor stores is \$398,000. The amount spent in the 449 independent and 121 chain grocery stores per week is \$285,000: \$1.32 per capita per week spent in liquor dispensing establishments, \$.95 per capita spent in grocery stores. Last year a deficit of \$61,000 closed Dayton schools for an "indefinite holiday" turning out 34,000 students and 1,300 teachers and employees. Yet this deficit amounted to about one day's business of the liquor establishments.<sup>7</sup>

### PUBLIC COSTS

The Los Angeles Police Department recently requested 1000 additional police because of such facts as these: Since Repeal arrests for drunkenness have increased 345 per cent while total arrests have increased only 41 per cent; during three years it cost the city \$1,244,358 to deal with drunks while revenue from liquor was only \$334,774; one third of the time and effort of the Police Department is devoted to enforcing the State Alcoholic Beverage Control Act; increased burden on the Police Department without corresponding increase in revenue results in a substantial weakening of other types of police protection.

In Washington, D.C., intoxication and other offenses directly connected with liquor accounted for 56.1 per cent of the 17,965 commitments to the jail in the fiscal year 1938, while 70.8 per cent of the persons transferred from the jail to the workhouse at Occoquan were under sentence for intoxication or other offense directly connected with liquor. The total expenditure for all penal institutions was \$1,147,125.42 for the fiscal year, of which it is estimated

(Continued on page 40)

<sup>5</sup> Press interview, December 5, 1938, Martin Nelson, Secretary of Keeley Institute.

<sup>6</sup> C. E. Dowdell, Independent Merchants' Association, *Evening Star*, September 27, 1938.

# Guiding Beginners in Worship

## Springtime Experiences

By ESTHER FREIVOEGEL\*

RECENTLY someone said, "If the home and secular school are functioning as they should, the chief contribution the church school can make to the life of the child is in the field of worship." And it is at this point that many teachers of beginners fail. "We do not know how to guide little children into experiences of genuine worship," they say. "At one time we were satisfied and felt very comfortable when our children were able to repeat a prayer in unison and join in a prayer song. Now we know that worship is far more than that. But how shall we go about attaining it?"

Little children do not worship unless they have something to worship about. This means that they must be made ready for worship through an immediate experience or a vivid recall of an experience. What are some experiences four- and five-year-old children are likely to have in the spring and early summer months? With the passing of winter they will be spending more and more time outdoors. Many will come in contact with the miracle of the return of life to the world of nature. The awakening of plant life and the songs and activities of the birds are centers of interest around which real experiences in worship may take place. Even those children living in congested city areas have experiences with the wind, spring rains, and the increasing warmth of spring which awakens a desire to be outdoors. Other experiences center around such special days as Easter and Mother's Day.

### EXPERIENCES WITH GROWING THINGS

A walk in a garden, park or field where green leaves are unfolding and the first flowers of spring are in bloom may awaken a sense of wonder. The children may be helped in their wondering through the song, "Wonderings" (stanza 2) in *Children's Worship in the Church School* by Perkins, or "Wonder" (stanza 4) in *The Little Child and the Heavenly Father*,<sup>1</sup> Part 3. The words of the latter are

Flowers bright with colors  
That we like to see,  
All the children wonder  
How you came to be.

Wonder is not worship but is an attitude on the part of the child which makes worship possible. The introduction of a song, a verse, a prayer may lift the wonder that has been awakened through contact with nature to the level of real worship. Any of the following materials may help to bring about such a worship experience.

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<sup>1</sup> Copyright 1937, by Esther Freivogel.

### Songs:

- "Something Happy," in *Song and Play for Children*.
- "Glad Song" in *Songs for the Pre-School Age*.
- "When I'm Very Happy" in *Nursery Class Teaching* by Lloyd.
- "Sing Praises, Sing Praises to God" (stanza 3) in *When the Little Child Wants to Sing*.
- "Nature's Message" in *Worship and Conduct Songs*.
- "Thank You, Father"<sup>2</sup> in *Lessons for Christian Living*, Third Quarter. One stanza of this song is given here:

For flowers growing in the grass,  
That nod to people when they pass,  
Thank You, Father, thank You.

### Bible Verses:

- "The flowers appear on the earth; the time of the singing of birds is come." Song of Solomon 2:12.
- "We gave thanks unto thee, O God; we give thanks." Psalm 75:1.

### Poem:

I'm happy for the things I see;  
A little flower or great big tree,  
Help me, dear God, to think of Thee.<sup>3</sup>

### Prayers:

"A Thank-You Prayer for Lovely Things" and "A Thank-You Prayer for Thoughts and Things" in *Prayers for Little Children*, edited by Mary Alice Jones.

The above worship materials may be used similarly in connection with a planting experience outside or indoors. Choose seeds that grow quickly in your section of the country. Flax seed planted in a sponge and kept very wet or a sweet potato that has been cut down and placed in a jar of water will sprout very quickly.

Play experiences which are a recall of first-hand experiences often lead to worship. The children may play they are seeds, rain and sunshine and carry out the miracle they have seen taking place in the world of nature. The following verse may be repeated slowly by the teacher as the children put the thought into action.

Here are some little flower seeds  
Asleep down in the ground;  
They hear the patter of spring rain,  
A very pleasant sound.  
They drink the fresh, cool drops of rain,  
They feel warm sunshine, too;  
They swell, and grow up through the ground,  
Spring flowers for me and you.

"Glad Song" or "Thank You, Father,"

sung while the child-flowers are still standing in the garden, may lift the play experience to the level of worship.

### EXPERIENCES WITH RAIN

Children of this age enjoy listening to the patter of rain and watching it run in rivulets down the window pane. Sometimes they do fret because they cannot go out to play. This, however, is soon turned into joy if they are encouraged to listen to the music of the rain, to think about the good things the rain is doing, and to experience through play some of the benefits of rain to growing things outdoors.

When the children have watched the rain and quietly listened to its song, they may be ready to play that they are seeds asleep in the ground, spring raindrops and warm sunshine. The verse suggested above, or "Spring Song" in *Songs for the Pre-School Age*, may be used to guide this play. The song will have greater meaning to young children if the words, "God is love," are changed to "God loves us." This play may be followed by the following story:

### GOD'S GIFT OF RAIN<sup>4</sup>

Billy pressed his little round nose against the window pane. "I wish it would stop raining," he said. Scarcely had Billy said this when the sun peeped from behind a cloud. Like a flash Billy put on his coat and hat and ran outside.

Billy took a long, deep breath. The air did smell clean and fresh, but he shouted anyway, "I'm glad it stopped raining! I'm glad it stopped raining!"

Some flowers growing by the side of the road nodded to Billy and seemed to say, "We like the rain. It helped us to grow."

"Did it?" asked Billy. But Billy was so glad to be out that he went on shouting, "I'm glad it stopped raining! I'm glad it stopped raining!"

Some trees with new leaves on their branches swayed in the breeze and seemed to say to Billy, "We like the rain. It helped to wake us from our long winter's nap."

"Did it?" asked Billy. He thought about this a moment, but he was so glad to be out in the sunshine that he shouted again, "I'm glad it stopped raining! I'm glad it stopped raining!"

Some little birds bathing in a puddle of water chirped and chirped at Billy. They seemed to say, "We like the rain. It gave us a nice, fresh drink and a bath."

"Did it?" asked Billy. He did not shout any more. "The rain must be good," he thought. "The flowers say so. The trees say so. The birds say so. I'll go and ask Grandmother what she thinks."

Billy ran back home. His grandmother was sitting by the window reading. "Grandmother," said Billy, "do you like the rain?"

"Yes, Billy," answered his grandmother. "But why do you ask?"

"I was so tired of the rain," said Billy. "I didn't ever want it to rain again. But the flowers seem to say they like it. The trees seem to say they like it. The birds seem to say they like it."

"Yes," said his grandmother, "the rain is one of God's good helpers. But that is not the only

(Continued on page 39)

<sup>2</sup> By Esther Freivogel. All rights reserved.  
<sup>3</sup> *Lessons for Christian Living*, Leaflet 28. Eden Publishing House, St. Louis, Missouri. Used by permission.

<sup>4</sup> From *Lessons for Christian Living*, Leaflet 31. Eden Publishing House, St. Louis, Missouri. Used by permission.

MAY



# WORSHIP PROGRAMS

## PRIMARY DEPARTMENT

By Margaret Sherwood Ward\*

THEME FOR MAY: *The Wonderful World Home*

### For the Leader

Two holidays in May are celebrated so generally it will be wise for the primary leader to give them a religious interpretation. Home experiences still mean a great deal to little children, who for the most part are surrounded by the love and care of the family group. It will be natural for children to be thinking about their own homes during the observance of Mother's Day. Memorial Day also should receive some recognition, but with an emphasis on peace and world brotherhood rather than a glorification of war heroes. By choosing a worship theme on the world as a wonderful home, the primary leader may help children to a growing appreciation of the provision God has made for homes for his children everywhere, and their responsibility in making them happy places in which to live.

### Suggested Emphases

FIRST SUNDAY: *The World is a Wonderful Home*

SECOND SUNDAY: *God Gives Us Our Own Homes*

THIRD SUNDAY: *God Gives Homes in Near-by Places*

FOURTH SUNDAY: *God Gives Homes in Far-away Lands*

### Activities Which May Lead to Worship Experiences

1. Looking at pictures of homes of children in many different lands. The ten-cent picture book, *A Picture Book of Houses Around the World*<sup>1</sup> would be especially suitable. Other pictures may be found in the *National Geographic*, missionary magazines, and picture sheets obtainable from the Friendship Press.<sup>2</sup>

2. Making a frieze or series of posters showing different kinds of homes where God's children live. Use pictures, cutouts, or original drawings made with crayon, chalk, or finger-paint.

3. Dramatizing the home life of children in several different countries.

4. Listening to a missionary or foreign student tell about children and their homes in another land.

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<sup>1</sup> Otto Taggart Johnston, Cleveland, Harter Publishing Company, 1934. Available in five-and-ten cent stores.

<sup>2</sup> Picture sheets on several different countries, 25c each. Friendship Press, 150 Fifth Ave., New York City.

5. Bringing a special world friendship offering to be used in making happier homes for children in another country.

6. Making a "Happy Home" scrapbook. Use pictures of children helping at home, saying grace at the family table, listening to father or mother read, listening to the radio, playing with parents or other children, saying bedtime prayers, and the like.

7. Listening to stories and looking at pictures of the boy Jesus at home.

8. Talking about different ways of showing God how they appreciate his gift of homes.

9. Planning a surprise for their fathers and mothers, such as, a simple gift or greeting, or an invitation to come to their room on Mother's Sunday for a special program.

### Materials That Will Enrich Worship

#### SONGS ABOUT HOMES:

##### *Our Own Homes*

"We Thank Thee, Father, for Our Homes"<sup>13</sup>, 4

"A Child's Thanks"<sup>14</sup>, 5, 8

"Home"<sup>14</sup>, 6

"When My Mother Calls Me"<sup>15</sup>

"The Best Home"<sup>14</sup>

"The Happy Family"<sup>14</sup>

"The Home God Gave to Me"<sup>15</sup>

"My Father and My Mother"<sup>15</sup>

"Useful in the Family"<sup>16</sup>

"Showing Kindness at Home"<sup>17</sup>

##### *Near-by and Far-away Homes*

"The World Is a Wonderful Home"<sup>18</sup>

"God's Children"<sup>18</sup>

"Children of One Father"<sup>18</sup>, 5

"Friends All Over the World"<sup>14</sup>

"The World Children for Jesus"<sup>14</sup>, 7

"God's Children Live in Many Lands"<sup>18</sup>

##### *The Boy Jesus at Home*

"Jesus, Our Friend"<sup>18</sup>

"Gentle Child of Nazareth"<sup>14</sup>, 5, 6

"The Playmate of Nazareth"<sup>17</sup>

#### SCRIPTURE VERSES ABOUT HOMES:

"Every good gift and every perfect gift is from the Father."—James 1:7a

"We have one Father, even God."—John 8:41b

"We are children of God."—Romans 8:16b

"All nations shall serve him."—Psalm 72:11b

<sup>1</sup> Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

<sup>2</sup> Primary Music and Worship. Philadelphia, Presbyterian Board of Christian Education, 1930.

<sup>3</sup> Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

<sup>4</sup> Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

<sup>5</sup> Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

<sup>6</sup> Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

"God so loved the world, that he gave."—John 3:16a

"Honor thy father and thy mother."—Exodus 20:12a

"Children, obey your parents . . . for this is right."—Ephesians 6:1

"Even a child maketh himself known by his doings."—Proverbs 20:11a

"He went down . . . with them to Nazareth, and did as they told him."—Luke 2:51 (Moffatt Translation)

### PICTURES:

Pictures of happy homes and families; children of other lands in their homes; homes of birds and animals.<sup>9</sup>

Pictures of the boy Jesus at home.<sup>9</sup>

"The Boy Jesus at Home," Atkinson

"The Holy Family," LeFond

"Return from the Fountain," Benner

"Mary Teaching Jesus," Kawalsky

"The Beloved Son," Barker

Several pictures by Margaret Tarrant.<sup>10</sup>

### POEMS:

"I Love You, Mother"<sup>11</sup>

"My Mother and Daddy Dear"<sup>11</sup>

"The Playmate of Nazareth"<sup>11</sup>

"My Dear Home"<sup>12</sup>

### PRAYERS:

From *Prayers for Little Children*<sup>13</sup>

"A Thank-you Prayer for Love"

"At Our House"

From *My Own Book of Prayers*<sup>14</sup>

"Our Pleasant Home"

"Home Again!"

### MORNING PRAYER

God, make me glad for common things today—  
Those things to which I never give a thought,  
Like buttons all sewed on my clothes for me,  
And new shoe-strings without a single knot;  
Clean sheets and woolly blankets on my bed,  
The neatly darned place when I tore my sock,  
For jam or apple jelly on my bread,  
And cookies from the blue-and-yellow crock.

God, make me kind to everyone today;  
Show me the little helpful things to do  
To make my home a happy place for all—  
For each of us, and those who come here, too.  
Dear God, I want my parents to be glad  
That I am here—today and every day,  
And may my friends be glad they know me, too,  
Please make me kind—for Jesus' sake, I pray.  
Amen.

—EDITH M. CUNNINGTON

### STORIES ABOUT HOMES:

*About the boy Jesus at home*

<sup>9</sup> Many of these will be found in Beginner and Primary Graded Picture Sets.

<sup>10</sup> May be secured from Hale, Cushman and Flint, 116 Newberry St., Boston.

<sup>11</sup> Mary K. Berg, *Primary Story Worship Programs*. New York, George H. Doran Co., 1924.

<sup>12</sup> Mary K. Berg, *More Primary Worship Programs*. New York, Doubleday, Doran and Co., 1928.

<sup>13</sup> Edited by Mary Alice Jones. Chicago, Rand McNally and Co., 1937. Found in ten-cent stores.

<sup>14</sup> Edited by Mary Alice Jones. Chicago, Rand McNally and Co., 1938. Found in ten-cent stores.

<sup>15</sup> From *Story World*. Philadelphia, The American Baptist Publication Society. Used by permission.

For the children themselves to read:  
"The Boy of Nazareth"<sup>18</sup>  
"The Boy Jesus"<sup>19</sup>  
To tell to the children  
"Jesus Obeying His Father and Mother"<sup>20</sup>

#### About mothers

"Mother's Day Every Day"<sup>21</sup>  
"Flowers for Mother"<sup>22</sup>  
"What Bradley Owed"<sup>23</sup>  
"Mother's Birthday"<sup>24</sup>

#### About other homes

"Whose Home Is Best"<sup>25</sup>  
"Which Home Is Best?"<sup>26</sup>  
"How the Home Was Built"<sup>27</sup>  
"How a Home Was Built"<sup>28, 29</sup>

#### About near-by and far-away homes

Many suitable stories may be found in the Graded Courses. Others may be selected from books about children of other countries, such as those published by the Friendship Press.<sup>2</sup>

Both current and back issues of the primary story papers will be excellent sources for additional poems, prayers, and stories.

<sup>18</sup> From *Stories of Long Ago*, Mildred J. Mc-Ardle. New York, Thomas Nelson and Sons, 1929. Price, 60¢

<sup>19</sup> From *The Story of Jesus*, Gloria Diener, Chicago, Rand, McNally and Co., 1935. Price, 10¢.

<sup>20</sup> Mary C. Odell, *The Story Shop*. Philadelphia, Judson Press, 1938.

<sup>21</sup> In *Keystone Primary Course I*, Part IV.

<sup>22</sup> Maud Lindsay, *Mother Stories*. Springfield, Milton Bradley Co., 1900.

<sup>23</sup> Sneath, Hodges and Tweedy, *The Way of the Gate*. New York, Macmillan Co., 1916.

#### Suggested Program for May 7

##### THEME: *The World is a Wonderful Home*

PREPARATION FOR WORSHIP: As the children arrive, they may be directed to the picture corner. On a low table and on the picture rail arrange a number of mounted pictures of fathers, mothers and children in happy homes, bird and animal homes, children of other lands at home. The children may look at these and comment freely.

QUIET MUSIC calling the group together for worship.

CONVERSATION: How many different kinds of homes did you find? Why do you suppose there are so many different homes? What kind of home do you live in? Who are the people who live in your home? Who gives us our homes? There is a Bible verse that helps us remember where all good gifts come from.

SCRIPTURE: James 1:17a.

SONG: "The World is a Wonderful Home."

The world is a beautiful, wonderful home,  
Our Father has made for us here.  
A home for his children in lands far away,  
A home for the friends who are near.

—ELIZABETH MCE. SHIELDS<sup>22</sup>

STORY: "Whose Home is Best"<sup>11</sup> or  
"Which Home is Best."<sup>19</sup>

LEADER: We like to think that God has given us this beautiful world for our home. All the little children of the world have a home where they may be happy with father and mother, and brothers and sisters. All the little animals and birds and fish have homes too. These homes are very different from each other. The bird has his nest in the tree-top; the little animals have homes in many different kinds of places. The Eskimo child has a home made of ice and snow, the Japanese child a home made of paper, the Indian child a home made of mud or skins. But all these homes are God's gifts to us, his children, and to his little creatures.

SONG: "The Best Home."<sup>4</sup>

PRAYER: Our Father, God, thank you for giving us all our homes. We like to remember that you have given a home to all the other little children in the world and to all your little creatures too. Help us to make our homes happy places in which to live, by always being kind and loving and helpful.

<sup>22</sup> From *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929. Used by permission.

## JUNIOR DEPARTMENT

By Kate Payne Owens\*

#### THEME FOR MAY: *Adventuring with God for Others*.

##### For the Leader

The material suggested under this theme seeks to develop in juniors a consciousness of the relationship of God to the affairs of the world and to all of one's individual life. One of the greatest needs of Christianity today is for its followers to realize that religion is not just a part of life but governs all of life. Through the experiences planned in these worship services we hope to lead the juniors to realize that every person's life should be lived to glorify God. In order to bring about this realization, the material includes stories of men and women who, because of their love for God, have worked for the welfare of others. It is important to develop an appreciation of these noble lives, but it is much more important to bring about a new sense of the reality of God, the unfailing source of help of such workers, and to create a desire to have an active part in the enterprises carried on by Christ's followers for the sake of humanity.

##### Suggested Program for May 7

##### THEME: *A Christian Adventurer Serves Others*

##### WORSHIPFUL MUSIC: "O Master Workman of the Race"

\* Director of Religious Education, Western Texas Presbyterian, San Antonio, Texas. These programs are based on material prepared by the author for Junior Departmental Graded Lesson course, Presbyterian Church in the U. S., Richmond, Virginia. Used by permission.

SONG: "O Master Workman of the Race" (Introduce as follows): For several Sundays we have been thinking of Christian adventurers. We have found that Christ was the greatest adventurer of all. Shall we think of him as one who adventured with God as we sing?

JESUS' TEACHINGS ABOUT SERVING OTHERS: The song says, "that it may be our highest joy, our Father's work to do." What is our Father's work? When Jesus was on earth he talked many times about loving and serving others. Let us find some of the things he said about it. (The juniors may find the verses below in their Bibles and discuss them as they are read. Be sure that this is done in a reverent manner. A worship program is not the place for a Bible drill.) Matthew 20:26b-28—Jesus teaches who is the greatest person of all. Luke 14:12-14a—To work with God we must help those who are in need. Matthew 25:31-40—When we serve others we serve him. What did Jesus mean by "the least of these"?

SONG: "O Master, Let Me Walk with Thee"

##### OFFERING SERVICE:

Leader: As we bring our offering each Sunday we are helping God with his work.

Quiet Music: "How Strong and Sweet My Father's Care" played while the offering is received.

Prayer: Our heavenly Father, we bring our gifts today in appreciation of all that thou hast given us. Remembering the words of Jesus when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," we give

this offering to help our neighbors who are in need.

##### STORY:

THE EARL OF SHAFESBURY

Among those who have done much to help build the kingdom of God, some stand out because they were pioneers in the field in which they worked.

One of these pioneers was the Earl of Shaftesbury. When he first began to work for laws that would protect the poor, people made fun of him. At that time, among people of the laboring class, children five and six years old were made to work cleaning chimneys and in lace mills. Women and older children worked fifteen and sometimes seventeen hours a day. In the mines, children were hitched to carts and made to pull heavy loads of coal. People who worked for such long hours lived in crowded, dirty tenements and were not treated as human beings.

The Earl of Shaftesbury made himself poor in trying to help these unfortunate people. He worked for years to get laws passed to protect laborers and to keep young children from being made to work.

As he labored to get better conditions in factories, or to get homes that were clean and airy, or to provide education for the poor, he felt that he was working with God. Once, just before he was to make a speech in Parliament to get a law passed to keep women and children from working more than ten hours a day, he said that he recalled the words of God to Joshua: "Be strong and of a good courage" and that from that time on he had no difficulty in saying what should have been said. It was at this time that he made a speech which showed many who had opposed him that he was right. For this splendid presentation of the cause of unfortunate laborers he received a letter of thanks from Queen Victoria. One writer said that his speech should make the poor thank God for having someone to plead their cause, and that the whole nation should rejoice that one man had been able to remove her from sin and shame. After the passage of the bill, this great champion of the unfortunate went to church where he gave thanks to God.

It is said that at one time Lord Shaftesbury

was asked to speak to a group of four hundred thieves. When he had finished talking, one of the group asked how they were to live until they had work to do. Lord Shaftesbury knew that the men must be given practical assistance. He began at once to look for honest work for them and finally succeeded in starting three hundred of them in some form of respectable employment.

The world has moved forward much since the time of Lord Shaftesbury's work, but his way of helping those in need is still the best that has been discovered. He once said that people needed sympathy, not patronage. He visited the people for whose benefit he was seeking to have just laws passed. Many of them considered him their personal friend. Once, when he was trying to get a bill passed to provide better houses for some laborers, he induced Prince Albert to go with him and see how the people in the tenements lived. Sometimes Lord Shaftesbury would go and spend the night with some of "his brethren," as he called those for whom he was working.

Lord Shaftesbury was a real friend to all who were in need and gave them his personal attention and interest. For one whole year he had food prepared in his own home and sent to a group of people who were suffering from hunger. He often took his Bible and read from it to sick persons whom he visited. That those whom he befriended, as well as those in positions of influence, appreciated his service was shown by the tribute paid him at his death. Flowers were sent by the very poorest as well as by European princes. Several banners displayed by different groups of boys were especially significant. One read, "I was sick, and ye visited me"; another, "I was naked, and ye clothed me"; and another, "I was hungry, and ye fed me."—UNA R. SMITH.

**PRAYER:** Immediately following the story, the leader may softly recite the first and third stanzas of the hymn, "God, send us men whose aim 'twill be, Not to defend some ancient creed," by F. J. Gillman, while soft music is played.

#### Suggested Program for May 14

Although the entire program is not based upon the theme of Mother's Day, some recognition is given to it in the opening discussion. The leader may give as much time as she wishes at this point to developing the thought of gratitude for our mothers. The offering is purposefully left until late in the procedure.

**THEME:** *Adventurers Who Lead Others to Christ*

**QUIET MUSIC:** "For the Beauty of the Earth"

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**INTRODUCING THE THEME—Leader:** If you were going to write a song about some of the things for which you are thankful, what would you want to include? (Allow time for only a few responses. Since this is Mother's Day it is most likely that the juniors will mention gratitude for mothers.) People are so grateful for God's gift of mothers that each year we have this special day to honor our mothers. Look at our song, "For the Beauty of the Earth," and see if the song writer remembered mothers when he wrote his song of gratitude. Let's sing this song of gratitude, thinking about God's gift of mothers and fathers.

**SONG: "For the Beauty of the Earth"**

#### BIBLE READING AND DISCUSSION:

If Jesus was God's best gift to us, then what is the best service we can render to others? Can you remember any Scripture passages in which Jesus teaches that he wants us to lead people to him? (Acts 1:8 may be read; then Mark 3:14.) What does "ordain" mean? Do you know anyone who is ordained? Who were these twelve? Jesus tells us again in Matthew 28:19, 20 that we are to teach people about him. In these words you find both a command and a promise. What is the command? What is the promise? This passage is often called "The Great Commission." What is a commission? Why is it called "great"?

What are some of the ways in which we can lead people to Christ? (The juniors will think of such ways as getting people to read the Bible, inviting them to Sunday school and church, asking the minister or Sunday school teacher to talk to them, telling them the story of Jesus. The fact should be stressed that the way we live is one way of telling people about Christ.)

**PRAYER:** Our Father, we thank thee for thy best gift, Jesus our Saviour. We thank thee that we may have the joy of telling the story of his love for others. Forgive us for those times when we have done wrong and failed to tell the story by our lives. Help us so to live that others may be led to Christ by the deeds that we do and the words that we say. Amen.

#### OFFERING

#### STORY:

#### THY GYPSY PREACHER

There was a little new baby in the gypsy wagon. Although the gypsies were not Christians they had the minister come and christen the baby, because there were always sure to be people from the church who would bring presents. The baby was christened Rodney Smith.

The gypsy wagons traveled up and down through the country lanes of England and gypsy men traded horses, sold tinware and clothespins, and gypsy women told fortunes. Little Rodney learned to help his father by selling the tinware and clothespins.

But when he was still a little boy a sad day came. One of his brothers became sick with smallpox and the family had to go off into a lane with nobody near. The father pitched a tent and here the well children were kept by the mother while a short distance away in the wagon the father nursed the sick boy. The poor mother, longing to see her son, would prepare the meals and take them halfway to the wagon, where the father would pitch them up. But as the days passed she went closer and closer to the wagon. After a while she, too, became ill with smallpox and died within a few days. Now there was only the father to care for the five little children. Even without a mother and with very little money it might have been a happy home but for one thing—the father did not love Jesus. He swore and drank whisky and gambled.

One day, however, somebody told him about Jesus and that it was wrong to do those things, and the father decided that from then on he would lead a Christian life. The children didn't

know at first what it meant to be a Christian because they had never been to a Sunday school or a church, but soon they saw how much happier their father was and how much nicer their home was. The father now told them the stories of the Bible and prayed with them. They heard him as he preached to other people and led them to love the Saviour.

When Rodney was fifteen years old he decided that he would be a minister, too. So he took all the money he had and bought some new clothes and started for London. That evening in the home where he was to live, he used a knife and fork for the first time. He did not know what to do with the napkin so he said, "I am only a gypsy boy, and have never been taught what these things are."

He started preaching at once, but there was one great difficulty. He did not read well and could not pronounce many of the words. But he found a way out. He would read until he came to a big word, stop, and make some remark, and then begin reading again beyond the big word. As he grew older, though, he studied and learned to read aloud beautifully.

He began his work with a group known as the Christian Mission, which later became the Salvation Army, and in a few years he was preaching to large crowds. People were more interested in hearing him because he was a gypsy and he was spoken of everywhere as "Gypsy Smith."

After a few years he left the Salvation Army and began working as an evangelist among the churches. In 1886 he came to America, and after he held his first meeting he had so many requests for other meetings that he could not possibly hold them all. He came back to America several other times and each time crowds flocked to hear him. In England, too, thousands of people have been helped by his messages.

Ever grateful to God for letting a gypsy boy become a great preacher, he said, "The most treasured things in my home are two pictures which adorn the walls of my bedroom. One is a picture of the wagon in which my mother died, and the other is a picture of a group of gypsies. I never sleep in that room without looking at these pictures and saying to myself: 'Rodney, you would have been there today but for the grace of God. Glory be to his name forever!'"—K. P. O.

**CHOOSING A SONG:** Perhaps we will need some reminder during the week to help us remember about our part in leading others to Christ. Often the words of a song come to me and remind me to be and do what I should. Would you like to select a song that will remind us to do our share in leading others to Christ? (Possible choices may be, "Father, Lead Me Day by Day," "Dare to Be Brave," or "We've a Story to Tell to the Nations.") When the song has been selected it should be sung reverently.

#### Suggested Program for May 21

**THEME:** *Adventuring with God into Strange Lands*

**PIANO PRELUDE:** Hymn tune—Samuel  
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14 EAST 28TH STREET

*Call to Worship:* "Let the people praise thee, O God; let all the people praise thee, O let the nations be glad and sing for joy."

*Response:* Stanza of "Hushed was the evening hymn" which begins, "O give me Samuel's ear." Sung in unison.

*Leader:* "The Son of Man came not to be ministered unto, but to minister."

*Response:* "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Read from blackboard.)

*Leader:* "Bear ye one another's burdens, and so fulfil the law of Christ."

*Response:* "And this commandment have we from him, that he who loveth God loveth his brother also."

*Leader:* "Through love be servants one to another."

*Response:* "For the whole law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'

**PRAYER:** Our Father, we want to lead helpful lives. Fill our hearts with the joy of service. Help us to become ready to share the burdens of others. In Christ's name. Amen.

**SONG:** "Just As I Am, Thine Own to Be"

**OFFERING:**

*Offering Call:* "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

*Music:* "We Give Thee But Thine Own," played while offering is received and sung as a response.

**INTRODUCING A STORY:** All through the ages, even until now, God has called some of his faithful workers to go to far places to worship and serve him. Do you know of any people of the Bible whom he told to go to a far country? (The juniors may recall the stories of Abraham being sent to Canaan and of Paul being sent to Rome. Allow time only for mentioning these, then relate the story.)

**STORY:** "Paul Finds that He Must Go to Rome." The events recorded in Acts 23 may be woven into an interesting story told by an adult leader.

**DISCUSSION** concerning missionaries whom the juniors know, either personally or through stories.

**SONG:** "We've a Story to Tell to the Nations." Introduce by a discussion of the meaning of the words and of the responsibility of juniors in telling the story.

**PRAYER:** The juniors may word a prayer cooperatively as the leader writes it on the board. Afterwards it may be prayed in unison. This should express gratitude for those who have gone into strange lands to serve God. Perhaps it will also include a request for help in finding a way to do our part in such work.

#### Suggested Program for May 28

**THEME:** *Negro Adventurers for God*

**QUIET MUSIC:** "Traumerei," by Schumann

**OFFERING:** See service for May 21.

**BIBLE READING**—Introduce as follows:

For the last two Sundays we have thought about adventurers who lead others to Christ. We talked about those who went into strange lands to lead people of other races to know Jesus. There is a story in our Bible about a man who led a ruler of another race to

Christ. Let us look at Acts 8:26-39 and find what race it was. (The leader may read the passage aloud. After it has been read in unison the fact should be brought out that the Ethiopians belong to the Negro race.)

#### WHAT NEGROES HAVE DONE FOR US—

*Leader:* We do not often think of all Negroes have done to help us. (The following materials may be used. After the section on music, the spiritual, "Lord, I Want to Be a Christian," may be sung reverently, the juniors joining in the chorus the second time.)

*Negro Religious Music*—One thing the Negroes have given us is music. Did you know that the only special type of music that has ever been originated in America is what we call Negro folk song? Some of it is beautiful music, and has been played by our best American orchestras before great audiences.

The Fisk Jubilee Singers, who are students from Fisk University, a Negro college in Nashville, Tennessee, have carried these songs around the world. Negroes are naturally religious, and a great many of their songs are religious songs known as "Negro spirituals."

#### A Negro Scientist Who Has Worked with God

—George W. Carver's father and mother were slaves. When George was a tiny baby, sickly with the whooping cough, he and his mother were stolen. The men did not want to be bothered with a sick baby so they left him with a man along the way. Later his former owner sent this man a \$300 race horse and the baby was returned. But the mother was never heard of again.

As he grew up Carver had two interests. One was studying plants and trees, and the other the needs of the poor Negroes.

Carver has become one of the best scientists of our country, and has done much to help both the Negroes and the white people of the South. He has made two hundred products in which peanuts are used as the main content. Some of them are milk, flour, soap, linoleum, breakfast foods, lard, pickles, axle grease, face lotion, and nineteen dyes. Out of sweet potatoes he has made more than a hundred products, such as starch, vinegar, mucilage, tapioca, molasses, ink, and many others. He has also worked on a treatment for infantile paralysis in order that children might be protected against this dread disease.

Carver has proven himself to be the kind of Christian who prays for God to direct him in discovering the laws of nature. Not only that, but he has counted much on the prayers of his friends; and has been in the special thoughts of a prayer band made up of people from many parts of the United States.

Carver's way of working with God has been to help people by providing better food than they can raise themselves. He has also helped by teaching the Bible to one of the largest classes in the Tuskegee Institute, the Negro school where most of his work has been done.

*A Negro Missionary*—At a famous hotel in Warm Springs, Virginia, there was a Negro woman who served as maid at the baths. Her son was a bright-faced lad who attracted the attention of the visitors at the hotel. One day one of the women visitors laid her hand on the lad's head and said, "William, I am praying that God will some day make of you a useful minister to your people." William Sheppard never forgot this. When he had graduated from Stillman Institute, a Presbyterian school for Negroes, he started out with a white man named Samuel Lapsley as a missionary to Africa. A few moments before the ship left harbor, Lapsley's mother put her arms around her son and turning to the Negro said, "Sheppard, take care of Sam."

In the Congo he and Lapsley grew to be very close friends. They braved many dangers together and nursed each other through sickness. When Lapsley died, his mother received a letter from Sheppard saying that he had done what she asked. He had cared for her son as well as if he had been his own brother, and Lapsley had done the same for him. They had never been separated for any length of time after they left

home, and each day they prayed together.

After Lapsley's death Sheppard carried on the work, although many times he was so ill with malarial fever that he was expected to die. He pressed farther and farther into the jungles telling the story of Jesus, our Saviour, and so explored the unknown regions among fierce cannibals. The British Government conferred a very high honor upon him and made him a Fellow of the Royal Geographic Society.

#### WHAT WE CAN DO FOR NEGROES—

*Leader:* Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." Does that apply to the way we treat the Negroes? If we are going to treat them with the same respect as we do ourselves, and give them the opportunities we want, then what are some of things we will do for them? (The replies should include things the juniors themselves can do, such as: being courteous to them, not calling them by displeasing names, helping in the work the church is doing for them. They should also recognize other needs: fair payment for labor, good working conditions, better housing, better schools, etc.)

**PRAYER:** Our Father, we have need of thy wisdom and kindness as we try to live as Christians should. Use us to give the story of Jesus to people of every race. May we not only tell that story with our own lips, but may we also live it from day to day. Amen.

**SONG:** "Children of One Father," or "In Christ There Is no East or West."



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# INTERMEDIATE DEPARTMENT

By Clarice M. Bowman\*

**THEME: We Would Worship God**  
**To the Counselor and Worship Committee**

A group of junior high boys and girls were studying some great modern hymns of the church. Among others, they wrote to John Oxenham asking how he came to write, "Mid All the Traffic of Our Ways." In a beautiful letter of reply, he told how at a certain time during the war, he was confused and bewildered, worried about the triumph of the Christian principles of peace. One day, he was walking along the English countryside when he chanced upon a little sanctuary—a "little place of quietness." To him, it was a reassurance that all for which Christianity stood would triumph. The beautiful little hymn is the result.

In days of adolescence, when their world looks confusing enough, how important that junior high boys and girls find "centers of quietness" through real worship experiences. It is not enough that they plan "programs" for the worship of the department; those plans must become transmuted into real, living experience. To that end, the theme of "worship" itself has been chosen for May. The objectives are that, through exploring some of the things that help folk worship, the boys and girls might come to a deeper understanding of the meaning of worship itself, and be better fitted to worship—alone, in their groups and departments, and in the worship of the church.

"The beauty of holiness" is the keynote of all of these suggestions. Think what that means for your plans: that the meeting room be clean, orderly, and beautiful; that time be given to careful preparation of music, meditation, etc., so that the services themselves may be beautifully experienced. Special interest-centers might be prepared with pictures of cathedrals, of great musicians, of nature, of Jesus, etc. Give your own ingenuity and that of your boys and girls sway in preparing settings that will of themselves speak a message of holiness and beauty.

May 7

**THEME: We Would Worship God—in the Beauty of His Church**

**PRELUDE:** (violin and piano if possible)  
"Largo" by Handel. (If another selection is chosen, let it be one which interprets the dignity of worship.)

**HYMN:** "Father in Heaven, Who Lovest All"

**CALL TO WORSHIP:**

**Group:** The Lord is in his holy temple.  
**Voice:** He is here, where the spire reaches upward to the sky, lifting our thoughts to God above.

**Group:** The Lord is in his holy temple.  
**Voice:** He is here, where loving labor and careful craftsmanship has

fashioned a sanctuary of beauty.  
**Group:** The Lord is in his holy temple.  
**Voice:** He is here, where music speaks softly of his love and of the beauty of holy living.

**Group:** The Lord is in his holy temple.  
**Voice:** He is here, where many have come for years to worship him.

**Group:** The Lord is in his holy temple.  
**Voice:** He is here, where we may worship him now.

**All:** The Lord is in his holy temple.  
Let all the earth keep silence before him.

Let us worship the Lord in the beauty of holiness.

**HYMN:** "I Love Thy Kingdom, Lord"

**WHAT CHURCHES MEAN** (To be told by leader and one or more members of the department):

Perhaps since we can first remember, we have come to church to worship God. Have we sometimes wondered how the first churches came to be built? Or why certain forms of building are used for churches? Let us explore some of the thrilling story of the way churches have come to be built and perhaps think some about how we may best worship in our own church.

All the buildings we see about us every day were intended for some special use. We can usually judge from the outside of a building just what that building might be for. Homes, gymnasiums, schools, factories, are all easily recognized from the style of their architecture. Both the outside and the inside of such buildings show their purpose.

Just imagine that we had no pattern to go by, and we wanted to build a place where people might worship God. What characteristics would such a place need to have? (Pause to discuss possibilities—such as "large enough for many people to come at the same time"; "beautiful"; "built so that your eyes and thoughts are carried upward," etc.) Let us call to our minds some churches we remember. What special features do they have that help you recognize at once that they are churches? Do any of these features lead you to think about God? (Time might be allowed for mention of such things as "spires that reach upward"; "windows that have pointed tops"; "columns and arches and high windows that lift one's eyes"; "soft light"; "pulpit"; "open Bibles"; "symbols"; etc.) Ever since the first churches in the world were built, the craftsmen have sought to "suggest God" in the very architecture of the buildings themselves.

We find "temples" for worship being built long before the time of Christ, by people who were trying to worship as best they knew. The early Egyptians placed long rows of columns in an avenue leading to a tiny holy place where only priests could go. Greeks and Romans carefully built temples to their gods. The remains which are found today (and the replicas in museums in our country) reveal that a great deal of loving care went into the buildings themselves. For instance, on a building containing thousands of carved figures, we find that the sculptors carved just as carefully the backs of the figures that would never be seen as they did the evident portions; "for," they said, "the gods see everywhere."

The earliest Christians, of course, had not beautiful churches in which to worship. For the many years in which they were persecuted, they met wherever they could—underground in the weird tombs called catacombs, in secluded groves, in caves, and in friendly homes. When the Christian religion had spread and gained favor, believers began to build places for worship.

One interesting idea was to build the floor plan of their meeting-place in the shape of a cross, to remind them continually of Jesus' death. Cathedral churches are still built today with this floor plan, called the "cruciform."

Wherever Christian people have built churches, they have sought to make them the most beautiful

buildings possible. In old Byzantium, where the people loved lavish color, they hung gay tapestries, painted bright pictures, and inlaid the floors with lovely marble—until the inside of their churches shone like jewels. In Italy, churches were built with thick walls to keep out the hot sun; and in order to give the worshippers holy things to think about, they painted the walls with religious pictures. Some of the most famous paintings in the world were first traced and frescoed on the plaster walls of Italian churches. Other artists found ways to fashion glass into pictures that would remind people, who had no Bibles and who could not read, of the great characters of the faith. In different parts of the world, people have built their churches according to different ideas—but always, they have felt that only the most beautiful was worthy of the worship of God.

Our school books contain pictures of some of the marvelous cathedrals which are still standing. One of the most thrilling chapters in the history of the church is the way these were built—some of them over hundreds of years, with fathers, then sons, then grandsons devoting their lives to the building. Artists who knew how to blend colors in stained-glass worked for lifetimes; sculptors fashioned the figures which adorn the doorways and arches; for all, it was a labor of prayerful love. One village in Germany found that they could not afford to finish the tower of their cathedral, and willingly every villager went without butter for a long while, that the beautiful building might be completed. When the Cathedral of Chartres was being built, hundreds of people drew the oxarts of stone and materials up the hillsides as beasts of burden—because they were happy to have a part in the building of God's house.

Every part of ancient church buildings had a message to the people. Every tiny stone on the floor was important, for these stones represented the thousands of followers of Christ; the windows with the light shining through showed how God's truth may shine through human minds; the arches reaching up into dark recesses carried the thoughts of the worshippers upward, reminding them that they could continually become more Christian; the rows of columns upholding the roof stood for the leaders of past ages; and the roof itself represented God's love which shelters all.

**LEADER:** (Speak briefly of beautiful churches in America.)

**LITANY OF THANKSGIVING FOR BEAUTIFUL CHURCHES.**

**Leader:** For the first worshippers who found ways to worship God in the forests and groves of interlacing trees,

**Group:** We would thank thee, our Father.

**Leader:** For dreamers who planned how to build meeting places for worship that would help people feel closer to God,

**Group:** We would thank thee, our Father.

**Leader:** For craftsmen who discovered how arches could be built with grace and strength, and how stained-glass windows could hold messages of truth,

**Group:** We would thank thee, our Father.

**Leader:** For all who are sharing now in the building of beautiful churches so that people may better worship thee,

**Group:** We would thank thee now, our Father.

**Leader:** For our own church building to which we may come for worship,

\* Secretary for Intermediate Work, Methodist Episcopal Church, Chicago, Illinois.

**Group:** We would thank thee now, our Father.

**All Singing:** (Fourth stanza of hymn, "For the Beauty of the Earth")

May 14

**THEME:** *We Would Worship God—Through the Beauty of Music*

**CALL TO WORSHIP:**

**Leader:** God must have loved the silence, for he laid a stillness on the sunset and the dawn.

**Group,** singing (with chord from instrument): from refrain to "Day Is Dying in the West," the words "Holy, Holy, Holy, Lord God of Hosts!"

**Leader:** God must have loved music, for he planted a song in the hearts of the birds, in the leaves of the pines, in the waterfall, and in the rolling seas, and in the rush of the storm.

**Group** (with appropriate chord complete the refrain):

"Heaven and earth are full of thee, Heaven and earth are praising thee, O Lord most High!"

**Leader:** May we continue in the spirit of worship while music speaks to us. (Music continuing: "Evening Star" from *Tannhauser* by Wagner, or "Spring Song," by Mendelssohn, or "Monastery Bells," by Lefebure-Wely.)

**HYMN:** "Joy to the World!"

**CONVERSATION-MEDITATION:** (By leader and one or more pupils, if desired)

Through the ages, great folk have been preparing the hymns that we now use in our worship of God. Every tune and every set of words has back of it a story. And every one of those stories would no doubt be beautiful if only we could discover enough about them. We do know that the songs we use in worship are called "hymns" to set them apart from ordinary music, and to show that they are sacred and devoted to worship. Back of every poem, and back of every score of music was someone who felt God's presence near, and who was able to translate his own feelings into this beautiful expression.

Some kinds of music help us worship more truly than others. What kind of music do you prefer to hear in church? What should be some characteristics of worshipful music? (Such qualities as "beautiful melody," "reverent movement," etc., might be mentioned. Would they feel that a rapid, monotonous rhythm such as obtains in certain "peppy" songs is worshipful?)

Many of the hymns and anthems which we use in our church worship today are based on the songs of the ancient Psalmist. Psalm 148, for instance, might have been used in the worship of the Hebrew Temple congregation, with antiphonal choirs answering each other.

Praise ye Jehovah from the heavens,  
Praise him from the heights.  
Praise ye him, all his angels,  
Praise ye him, all his host.

Sometimes one choir asked a question of another: Who is this king of glory?

Jehovah of hosts, he is the King of glory.

In the moving power of the thunderstorm, the great-souled Hebrew poet felt the music of God stirring; and he sang of the majesty of Jehovah.

Worship Jehovah in holy array.

The voice of Jehovah is upon the waters!

The God of glory thundereth,

Even Jehovah upon many waters.

The voice of Jehovah is powerful;

The voice of Jehovah is full of majesty.

(The leader might suggest that almost all the anthems used in the worship service of the church are based upon the words of these ancient psalms. The boys and girls might wish to listen carefully to the anthems over a period of Sundays and seek to identify them.)

Just as church buildings began with crude, small edifices at first—so the music of the church has had a glorious history of development. We can discover but little about earliest Christian music; St. Paul does mention that Christians should encourage each other with "psalms and spiritual songs." Perhaps these first songs sung by Christians were just spontaneous outbursts, such as children make up to express their joy. As the years passed and churches were organized, the people felt that a certain high kind of music should be used in them—music which "sounded holy," which would really help them think of God. Pope Gregory was one who was interested in helping people use beautiful music in worship. He arranged many chants, some of which may still be heard today.

Another great name in the history of beautiful church music is that of Palestrina. Growing up as a boy in a little village twenty miles from Rome, he often joined his fellow countrymen in the procession into the great city; the marching of the priests, the pageantry of the holy day festivals, and the grandeur of the cathedrals thrilled his heart. "Only the best in music," he thought, "is worthy of worship." Because there was no music beautiful enough at his time, he worked a lifetime studying and composing. Many selections which he wrote are still used today, for they speak so fittingly of the beauty of holiness. "I want to write music," he said to himself, "so that all who hear will want to pray."

"Joyful, Joyful, We Adore Thee" is one of our most beautiful Christian hymns. The music was written by Ludwig von Beethoven. Turning through our hymnals we can find many choice hymns listed under this composer's name. He also was deeply religious; and he also felt that only the very highest in music could be used in worship. When he was still young and began to realize that his deafness was incurable, he set himself to studying his music even more earnestly and enthusiastically than ever. True courage sings through all his compositions. His music, in spite of the fact that he could never hear the tones of some of his greatest compositions himself, ranks among the greatest ever composed. It truly speaks of the majesty and greatness of God.

**HYMN:** "Joyful, Joyful, We Adore Thee" (or another hymn of Beethoven)

**LEADER:**

Is it remarkable that others among the greatest composers of music have been deeply religious? Franz Josef Haydn's most glorious compositions are those which he prepared for worship. His best-known work is "The Creation," inspired by the wonders of nature. "Never was I so pious," he said, "as when composing 'The Creation.' I knelt down and prayed God every day to strengthen me for my work." When this selection was being played in Vienna to packed houses, the aged composer lifted his hands reverently to God, signifying that the applause should not be for him. "No, it is not my work," he said. "It came from above." Every time he began to write music, he inscribed at the top of the page, "In Nomine Domini" (In the name of God). Haydn's music is known for its joyful tones, its lifting happy quality. When someone criticized him for bringing the note of joyfulness into religion, he replied, "I cannot help it; I give forth what is in me. When I think of the Divine Being, my heart is so full of joy that I must write that way."

**HYMN:** "The Spacious Firmament on High" (or other hymn by Haydn)

**LEADER:** Fritz Kreisler is another great soul among the musicians, to whom music itself is an act of worship. He said: "I was born with music in my system. It is a gift of Providence. So I

do not deserve thanks for my music. It is too sacred to be sold." Is it any wonder that in his concerts people can worship God?

**OFFERTORY:** "All Things Come of Thee, O Lord," music by Beethoven.

**PRAYER** of thanksgiving for the devotion of great souls who have given us our beautiful music for worship.

May 21

**THEME:** *We Would Worship God—in His Outdoor Temple*

**MUSIC** (with violin if possible): "By the Brook," Boisedeffre; or "Vesper Hymn," by Bortniansky.

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### CALL TO WORSHIP:

*Leader:* Thou hast made thy dwelling fair with flowers beneath, above with starry lights, and set thine altars everywhere—

*Group:* For thy temple of nature, we thank thee.

*Leader:* The Lord is in his holy temple of nature.

*Group:* Lord teach us to worship.

*Leader:* (Reads St. Francis of Assisi's "Canticle to the Sun."<sup>1</sup>)

*Response:* (Sung joyfully)  
"For the Beauty of the Earth."

**PRAYER:** As the blue of the sky makes more beautiful the green of the trees, may we too, make more beautiful those who are our neighbors. As the rain is food to the grass may we too serve those who live with us. As the springs and the streams feed the lake, may we too, give our lives to the common good of those with whom we associate, in our homes, our schools, our playground, our church, our world.

**CONVERSATION-MEDITATION** (By leader and one or more pupils if desired):

Centuries ago, a Hebrew poet cried out, "O that I knew where I might find him (God)! That I might come to his seat! I would set my cause in order to him." (Job 23:3, 4.) If someone should ask you where to look to find God, what would be your first answer? What are several other possible answers? (Let the group make suggestions, perhaps such as: "everywhere"; "in nature"; "in loving and unselfish personalities"; "wherever there is truth, beauty or goodness"; "in the church sanctuary"; "in our own hearts.")

The Bible is full of thrilling stories of the way Hebrew men and women searched to find God. Do you remember how at first they thought he would be found only on high places; then how they discovered he could be in different localities, for did not Abraham still feel him near although he journeyed to the land of Ur? When the Hebrews were traveling through the wilderness they thought God could be contained in the little

<sup>1</sup> Found on page 318 of *New Hymnal for American Youth*; and printed in the June 1938 *International Journal*, page 31.

wood and gold chest they called the "Ark" and carried at the head of their procession. Later they realized that he could be everywhere. However, they were right, were they not, in feeling that certain things which reminded them of him should be kept holy and sacred? Their holy of holies in the Temple was beautifully sacred. The greatest discovery man has made about God is that he can be in the life of persons, just as in Jesus.

The more the great scientists discover about the laws of God's world, the more they feel that they are in a holy temple. Many have revealed to us their discoveries about the laws of nature through which God works; but none can quite explain what is working through those laws and seasons.

Michael Pupin used to listen, when a boy, to the mellow tones of his village vesper bell ringing at sunset, and wonder: "What is sound? What causes us to hear music and words? What is light? What causes us to see objects?" Later, he was to become a partner of God in revealing to people his discoveries about the kinds of waves in the air that cause us to hear sound and see objects. But Michael Pupin always felt that God was beyond, working through these channels. His mother used to say, "Michael, do you not hear God's message?"

Prof. Arthur Compton is another of the greatest scientists of the world. His findings, too, cause us to wonder at the marvelous laws by which the world moves. Returning from travels over the world seeking to measure and test the cosmic ray, Compton is revealing to us only a little more about the God who works through his Temple of the World.

A fascinating life-story to read is that of Louis Agassiz. When a boy he kept always around him at home, live, creeping animals and fish, studying them carefully. Bringing to his studies the same reverent spirit as did the early architects and hymn-writers to their work, Agassiz made great contributions to the knowledge of animals and fish. "I never make the preparations for penetrating into some small province of nature hitherto undiscovered," he said, "without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them."

**PRAYER-HYMN:** "This Is My Father's World"

**WORSHIP THOUGHT:** "O Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hast formed the earth, even from everlasting to everlasting, thou are God."

**SILENT PRAYER OF MEDITATION.**

**CLOSING PRAYER:** That the qualities of beauty found in God's Temple of Nature may be realized in our lives also.

God who touchest earth with beauty,  
Make me lovely too.  
With thy spirit recreate me,  
Make my heart anew.

Like thy springs and running waters  
Make me crystal pure,  
Like thy rocks of towering grandeur  
Make me strong and sure.

Like thy dancing waves in sunlight,  
Make me glad and free,

Like thy straightness of the pine trees  
Let me up-right be.

Like the arching of the heavens,  
Lift my thoughts above,  
Turn my dreams to noble action  
Ministries of love.

God, who touchest earth with beauty,  
Make me lovely too,  
Keep me ever, by the Spirit,  
Pure and strong and true.

—MARY S. EDGAR

May 28

**THEME:** *We Would Worship God—Through Spreading Beauty*

**PRELUDE:** Theme from Haydn, "Come, My Soul, Thou Must Be Waking."

**CALL TO WORSHIP:** (Read Psalm 90:17; 96:8-7; 100:1, 2.)

**HYMN:** "Beauty Around Us."

Open your heart that  
Beauty may pour its light  
Into the upturned chalice  
Of your soul.

Feel dawn and dusk—  
And any lovely sight.  
Love life, and changing  
Seasons that unroll.

Like stars that pour  
Into the bowl of night—  
Be filled with beauty,  
Since it makes you whole.

—HELEN MARING

**LEADER:**

We have thought together about how the beauty of churches, the beauty of music, and the beauty of nature helps us to feel God's presence nearer. A junior high school girl has expressed the feeling that perhaps comes to all of us—that, since the world is so glorious, we have a challenge, too:

"Thank you, God, for the beautiful things I see every day—blue sky, tall trees, sunsets and twinkling stars. But today I want especially to thank you for the new things I've seen. Help me to know you a little better because I've seen more of your world. Because I know you better make me more loving and helpful. Amen."<sup>2</sup>

**CONVERSATION-MEDITATION** (shared by leader and one or more pupils): Talk of ways in which boys and girls can spread beauty—in their department room, in their homes, as done by the Japanese and Mexicans, and through beauty in their lives. Speak also of the various kinds of workers who are making churches beautiful.

Jesus filled his heart and mind with the best. There are many evidences such as: His childhood growth (Luke 2:40-52); his excursion to the temple (Luke 2:41-51); remembering the Scriptures (Matt. 4:1-11); his habit of attending worship (Luke 4:16); fellowship with God (Matt. 14:23; Mark 1:35; Luke 5:16); his outdoor life and appreciation of the beauty of nature; his love and kindness such as is revealed in the stories of his "going about doing good" (Acts 10:38).

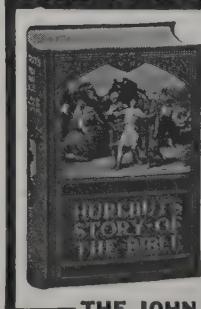
**GROUP:** "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

**ALL:** Let the beauty of the Lord our God be upon us.

<sup>2</sup> Used by permission of the *Epworth Herald*.

<sup>3</sup> Source unknown.

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# SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Myron Taggart Hopper\*

THEME FOR THE MONTH: *Deeper Appreciations*

## For the Leader

During May, Mother's Day and Memorial Day are observed and the beauty of nature compels attention. Special services are provided for Mother's Day and Memorial Sunday. The suggestions for the other two Sundays are designed to aid in carrying forward services which will make for a deeper appreciation of nature and of beauty.

Special care will want to be taken to see that these services go forward smoothly. Have everything in readiness for the service before the worshippers arrive. Have someone pass out hymn books and programs at the door in a quietly reverent manner, and eliminate all conversation in the room where the services are to be held prior to their beginning. Have those who are to take part go to the platform or the front of the room as a group while, or just before, the preludes are being played. Make sure that those who are to read poems, Scripture or other material, or who are to take part in other ways, are ready to do so in accordance with the spirit of the services. These things are important for any worship service. They are especially important for services concerned primarily with developing deeper appreciations.

A help in creating the proper atmosphere for the Mother's Day service would be to have a large picture of Whistler's Mother at the front of the room, with a light thrown upon it. The room might be in semi-darkness. Some lovely flowers in the room would help in connection with the service on beauty, and a snow-capped mountain scene might be projected on to a screen at the front of the room for the service on appreciation of God in nature.

May 7

THEME: *In Appreciation of God in Nature*

INSTRUMENTAL PRELUDE: "Largo" by Antonin Dvorak. (From the "New World Symphony")

CALL TO WORSHIP:

The Heavens declare the glory of God:  
The firmament sheweth his handiwork.  
Day unto day uttereth speech,  
And night unto night sheweth knowledge.

—Psalm 19: 1-2

HYMN: "The Heavens Declare thy Glory" or "This Is My Father's World"

SCRIPTURE: Psalm 24

DIRECTED MEDITATION:

(The leader of this portion of the service should raise questions such as the following: What does our increasing knowledge of astronomy reveal

about God? What does our increasing appreciation of the working of natural laws reveal about God? What does our greater understanding of the law of cause and effect teach us about God? What can we learn from the recurring seasons of the year and the order and precision of the universe? There should be a brief pause after each question is asked. Soft instrumental music of a worshipful nature might be played during this period.)

## LEADER'S TALK:

At the bottom of the world lies the great Antarctic continent, one of the largest on the earth. It presents the final challenge of undiscovered territory to explorers. It is still in the grip of the ice age, and travel, exploration, even existence itself, is tremendously difficult in the presence of both darkness and cold. The Antarctic night (which is six months long) is the blackest night that may be experienced; and the Antarctic cold is the coldest cold. Kerosene in lanterns, mercury in thermometers and batteries in flashlights, all succumb to minus 60, and 70 and 80 temperatures.

Admiral Richard E. Byrd is the most recent explorer in the Antarctic regions. On his first expedition he became convinced that this continent, locked in ice and snow, was the place where weather for the entire Southern Hemisphere was made. He insisted that if one could observe weather conditions inland, instead of on the coast as all other expeditions had done, a way in which to forecast hurricanes, cyclonic winds, and even droughts might be discovered. Such knowledge, far enough in advance, would be invaluable to the people living in the countries south of the equator. So he established himself in a tiny one-room shack, 125 miles south of his base at Little America, to live alone through the Antarctic night, and to make careful observations of all the weather conditions.

He has written a book of his experiences there in that little shack. He calls it *Alone* because he experienced the ultimate feeling of loneliness. He had time to think and read and study, and he has recorded in his book some of his most intimate thoughts, and some of his reactions to the darkness and the cold and the beauty of the aurora australis. He has written also of the peace and harmony and quiet that crept into his soul as he observed the great heart of the universe throbbing with life. Some of his thoughts I should like to share with you. These are excerpts from his diary kept during that bitter four months of his isolation. The following was written after viewing an unusually beautiful auroral display just as the antarctic night was closing in upon him:

"The day was dying, the night being born . . . but with great peace. Here were the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence . . . a gentle rhythm, the strain of a perfect chord, the music of the spheres, perhaps.

"It was enough to catch that rhythm, momentarily to be myself a part of it. In that instant I could feel no doubt of man's oneness with the universe. The conviction came that that rhythm was too orderly, too harmonious, too perfect to be a product of blind chance . . . that, therefore, there must be purpose in the whole and that man was part of that whole. . . . The universe was a cosmos, not a chaos; man was as rightfully a part of that cosmos as were the day and night." Later he writes again in these words:

"Just lately my views about man and his place in the cosmic scheme have begun to run something like this: "If I had never seen a watch and should see one for the first time, I should be sure its hands were moving according to some plan and not at random. Nor does it seem any more reasonable for me to conceive that the precision and order of the universe is the product of blind chance. This whole concept is summed up in the word *harmony*.

For those who seek it, there is inexhaustible evidence of an all-pervading intelligence.

"The human race, my intuition tells me, is not outside the cosmic process and is not an accident. It is as much a part of the universe as the trees, the mountains, the aurora, and the stars. My reason approves this; and the findings of science, as I see them, point in the same direction. And, since man is a part of the cosmos and subject to its laws, I see no reason to doubt that these same natural laws operate in the psychological as well as in the physical sphere and that their operation is manifest in the workings of consciousness.

"Therefore, it seems to me that convictions of right and wrong, being, as they are, products of consciousness, must also be formed in accordance with these laws. I look upon the conscience as the mechanism which makes us directly aware of them and their significance and serves as a link with the universal intelligence which gives them form and harmoniousness.

"I believe further that the age-tested convictions of right and wrong, in which individual aberrations must have been largely canceled out, are as much a manifestation of cosmic law and intelligence as are all other phenomena.

"Therefore, the things that mankind has tested and found right make for harmony and progress . . . or peace; and the things it has found wrong hinder progress and make for discord. The right things lead to rational behavior . . . such as the substitution of reason for force . . . and so to freedom. The wrong things lead to brute force and slavery."<sup>1</sup>

PRAYER: (For a new awareness of the revelation of God that is continually occurring through the working of our universe; for a new appreciation of the greatness and majesty and power of God revealed by nature; and for a new determination to shape life according to the laws of life.)

CLOSING HYMN: "Joyful, Joyful We Adore Thee"

May 14

THEME: *In Appreciation of Mothers*  
INSTRUMENTAL PRELUDE: "The Old Refrain," by Kreisler.

(This would be very effective as a violin solo with piano accompaniment. If desired, a solo voice might sing the words to this melody, written by Howard Johnson, and published under the name "Viennese Refrain." If this is done, the soloist should be out of sight or at the back of the room. If only instrumental music is played the words might be read at the same time.)

HYMN: "Love Divine All Loves Excelling," stanzas 1, 2 and 4. (Before singing this hymn it might be well to suggest that those singing think of the similarities between the love of God and the finest in mother love.)

UNISON READING:

The mother is the dominant figure in home life. Her personality is the all pervading influence. In the nature of our society she is the one who lives close to her children and shapes their lives in their most formative years. She nurtures and guides them, and more than any other one person determines the kind of people they become. A good and wise mother exercises a profound influence and is one of the greatest of all blessings.

\* Professor of Religious Education, College of the Bible, Lexington, Kentucky.

<sup>1</sup> From *Alone*, by R. E. Byrd, G. P. Putnam's Sons. Used by permission.



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SCRIPTURE READING: Proverbs 31:10-12,  
20, 21, 23, 25, 28

PRAYER (of thanksgiving for understanding mothers)

STORY:

### A NEGRO MOTHER'S SACRIFICE<sup>2</sup>

"Thirty-five dollars!" said John, as he looked at the second-hand organ in the music store. "Only thirty-five dollars! That isn't much for a real organ. My, I wish I could have it!" . . .

John was a Negro boy, and his mother, who was a widow, found it almost impossible . . . to keep them both fed and clothed. Life for her was one long struggle. . . . John tried to help when he could. He had one great longing, and

because of this he often made the life of his mother miserable. He loved music, and he wanted something upon which to play. Every time he saw an instrument for sale . . . he begged his mother to buy it for him, although he knew only too well how little she had with which to buy unnecessary things.

Of course his mother said, "No," when he told her about the organ, but John just couldn't, and wouldn't, take that for an answer. . . . At last his mother became so tired of having him tease for it that she impulsively gave him five dollars which had been paid to her for work, and said that if that would buy it he could have it.

John took the money to the store, and the owner of the organ said that he could have it and pay for it as he could get the money. This seemed all right to the boy, so he had it sent home. When the organ was brought into the house the boy was so happy that he could hardly contain himself, but his mother's face was very grave, for John had told her of his bargain and she did not see how she could ever make the

<sup>2</sup> Adapted from story of same name in *Seventy-Five Stories for the Worship Hour*, by Margaret Eggleston, Harper and Brothers, publishers. Used by permission.

rest of the payments on it. Rather than spoil his pleasure, she went back to her work, leaving him alone with the organ.

Soon she heard some one playing softly, but correctly, and then she heard the music of several old hymns. Wondering whom the boy could have found who could play so beautifully, she tiptoed into the room to see. On the organ stool, his head bent lovingly over the keyboard, sat her boy, John, pouring out his happiness through the keys of the organ, though he had never had a lesson in his life. He saw no one, heard no one, for he was lost in the music which he was making. From that moment his mother knew that her boy had a great gift and that she must make every effort to help him develop it.

Hard days followed before the organ was paid for and his lessons assured. He finished high school; then friends made it possible for him to attend one of the mission schools, Avery Academy. Soon he could play well enough to give lessons and earn money by playing church organs. Finally after many years of faithful and efficient service, his state recognized his ability, for he, a Negro, was asked to play at the dedication of the organ at the State College of South Carolina. Later he was made assistant organist and was given the degree of Master of Arts in music.

He became one of our great musicians. His pupils are scattered far and wide, one of the most noted of them being William Sanford Lawrence, the accompanist for Roland Hayes. In a comfortable home in the south, that mother lived for years, loved and honored by her famous son, John Donovan Moore.

—MARGARET EGGLESTON (Adapted)

**CLOSING HYMN:** "O Blessed Day of Motherhood" or "O Happy Home, Where Thou Art Loved"

May 21

**THEME:** *In Appreciation of Beauty*

**INSTRUMENTAL PRELUDE:** Excerpts from Beethoven's Fifth Symphony. (In view of the reading from *Alone* by Richard Evelyn Byrd, it would be fine if one of the records of this symphony could be played on a phonograph.)

**INVOCATION:** May we open our hearts to a new appreciation of all that is lovely and beautiful in the physical world about us, in music and in literature. In this worship hour may our appreciations of beauty be deepened. Amen.

**HYMN:** "For the Beauty of the Earth"

**POEM:** "Earth's Common Things"<sup>3</sup>

Seek not afar for beauty. Lo! it glows

In dew-wet grasses all about thy feet;

In birds, in sunshine, childish faces sweet,

In stars and mountain summits topped with snow;

—MINOT J. SAVAGE

**RESPONSIVE READING:**

**Leader:** For all the beauties of nature for the fresh loveliness of spring with its flowers and grasses, for summer with its cloudless days, for glorious fall with its riot of color, and for winter with its star-studded skies and the quiet loveliness of snow-filled nights;

**All:** Father, we thank thee.

**Leader:** For the beauties of nature which have been captured by great souls and placed upon canvas, for the loveliness of line and arc in great architecture, and for the majesty of magnificent sculpturing;

**All:** Father, we thank thee.

**Leader:** For the loveliness of word and line in great prose and poetry, and for the stirring beauty of great music;

**All:** Father, we thank thee.

<sup>3</sup> From *1000 Quotable Poems* by Clark and Gillespie. Used by permission.

**All:** For the beauty of lives lived in accordance with high and holy purposes, and of persons who live gallantly and unselfishly, we thank thee.

**LEADER'S INTRODUCTION:**

Two weeks ago we had read some of the words of Richard E. Byrd which were written as a result of his grueling experience at Advance Base in the Antarctic. From his diary, dated May 11, a little more than five years ago, come some observations on beauty which grew out of his experiences.

**EXCERPT FROM BYRD'S DIARY AS QUOTED IN *Alone*:** (This might be read by some one other than the leader.)

12:15 A.M. It is late, but I've just had an experience which I want to record. At midnight I went topside to have a last look at the aurora, but found only a spotty glow on the horizon extending from north to northeast. I had been playing the victrola while I waited for the midnight hour. . . . I was playing one of the records of Beethoven's Fifth Symphony. The night was calm and clear. I left the door to my shack open and also my trapdoor. I stood there in the darkness to look around at some of my favorite constellations, which were as bright as I had ever seen them.

Presently I began to have the illusion that what I was seeing was also what I was hearing, so perfectly did the music seem to blend with what was happening in the sky. As the notes swelled, the dull aurora on the horizon pulsed and quickened and draped itself into arches and fanning beams which reached across the sky until at my zenith the display attained its crescendo. The music and the night became one; and I told myself that all beauty was akin and sprang from the same substance. I recalled a gallant, unselfish act that was of the same essence as the music and the aurora.<sup>3</sup>

**POEM:**

A thing of beauty is a joy forever.  
Its loveliness increases; it will never  
Pass into nothingness, but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams, and health and quiet  
breathing.

—KEATS

**PRAYER:** By same person who reads poem.  
"Broad is the carpet God has spread,  
and beautiful are the colors he has  
given."

O God, whatever road I take joins the  
highway that leads to thee."

We thank thee that thou hast given so  
much of beauty.—Amen.

**CLOSING HYMN:** "For the Beauty of the  
Earth," two stanzas (All stand)

May 28

**THEME:** *In Appreciation for Sacrifice of  
War Dead*

**INSTRUMENTAL PRELUDE:** "God of our  
Fathers, Known of Old" (Tune *Lest  
We Forget* by George F. Blanchard)

**CALL TO WORSHIP:** (Standing)

Leader: "Sing unto the Lord . . .  
and give thanks at the remembrance of  
his holiness.—Psalm 30:4

Response: "The memory of the  
righteous is blessed. Put me in remem-

brance."—Proverbs 10:7, Isaiah 43:26a  
**HYMN:** "God of our Fathers, Whose Al-  
mighty Hand"

**STORY:**

AMERICA'S SON

"Evenin', Mr. Tom, evenin'." Senator Thomas Ravenelle had been watching the light in the cabin across the road for an hour or more, when a foot-step sounded on the gravel before the veranda. A bent little black man stood at the step, hat in hand.

"Evenin' Andy. I'm glad you've come. Sit down." The Senator's voice that had charmed hundreds in the halls of state took on a singular gentleness as it broke the stillness of the southern night. Senator Ravenelle and Andy . . . had been on the same plantation during the period of three wars. The Senator's father . . . had fought a losing battle with the Southern army, but his defeat had brought freedom to Andy's father. However, they had remained in the same household and . . . had grown up together, later facing the death-storm of bullets in Cuba during the Spanish-American war.

Then growing old together, they had stood on the station platform during the great World War, watching two boys marching to a troop train, while flags flew and trumpets sounded. One was a tall white boy and one an equally tall black boy. . . . Both boys called, as the train moved, "Good-bye Dad! Good-bye." . . .

The days and weeks went by, and the flying hours found and left the two men laboring ceaselessly for the same cause; the one's name was in the papers, with whole columns telling of the greatness of his war work as Senator. Only God watched the other's toil and sweat as he plodded to and fro, up and down cotton rows, plowing and planting and picking.

Both men searched the papers those dark days; searched daily for news; both treasured hurried scrawls that came from "Somewhere in France." Both blinked their eyes to clear away a mist when they came upon expected words of endearment in those boyish letters; both read and re-read the scratchy pages alone; then rather shyly, they read them together when the Senator came home on his brief visits.

Later, some black days came, when there was no news. Then one morning upon the Senator's desk there was dropped a single word that took all the sunshine out of the day, . . . "Missing"—that was all.

When the Senator went home he found Andy, a thin, pucker-ghost of himself, hoeing cotton. Before the Senator could confide, Andy drew out of his faded hat the paper that made his noon hour seem midnight.

"It's in this, Mr. Tom; about my little Andy." "Little Andy!" said the Senator, his voice low and shaken. "Is—is little Andy—dead?" He almost whispered the word; his lips were too dry for speech.

"I don't know, Mr. Tom. All this paper says is that little Andy is missing."

Months went by with no news of either little Andy or the Senator's son. At last the world stilled its madness, and peace was abroad in the land. It seemed to Senator Ravenelle that every boy in the land he had ever known came home, leaving only two behind—his Johnny and little Andy. . . .

—STOCKTON PORTER (Adapted)

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Write for folder

Faribault Summer School of Christian Education, 405 Oppenheim Building, St. Paul, Minn.

**TAPS:** (Played softly on cornet or bugle by hidden musician)

**POEM:** (To be read by hidden reader)

APPARITIONS<sup>5</sup>

Who goes there, in the night,  
Across the storm-swept plain?  
We are the ghosts of a valiant war—  
A million murdered men!

Who goes there, at the dawn,  
Across the sun-swept plain?  
We are the hosts of those who swear:  
It shall not be again!

—THOMAS CURTIS CLARK

**CLOSING PRAYER:** That we may be among those who say, "It shall not be again!" and who make it true that "These honored dead shall not have died in vain" as they gave their lives in a war to end wars and injustice. That we help bring this about by overcoming evil with good in our own conflicts.

**SCRIPTURE READING:** (To be read by a hidden reader, without announcement, immediately after the prayer. The group remains standing for it.) Micah 4:36: "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

**POSTLUDE:** "God of our Fathers, Known of Old"

<sup>5</sup> From *1000 Quotable Poems* by Clark and Gillespie. Used by permission.



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of  
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## The Modern Pilgrim

(Continued from page 19)

scrap wood, potatoes, knife, coins, and dice. Can for water.

### Action

At center stage is seen the glow from a fire within a rough cylinder of metal. As the scene progresses the stove burns red hot, throwing a warm light in a small area at center stage. Even before they can be seen we hear the murmur and jangle of voices of a group of boys of a street gang, attempting to amuse themselves with whatever turns up at the moment. Just now they are roasting potatoes and apples. One boy plays a harmonica and another attempts to yodel. A third is showing what he knows of the shag dance and the Lambeth Walk. The remainder of the gang give them a unison Bronx cheer to which there is a generally good humored response from both sides. Several of the boys inspect their cooking with the aid of long wooden slivers made from boards off fruit crates.

Three of the boys begin to match pennies, and another group drop to their knees near the warmth of the fire and begin to shoot craps. They cease talking and the silence is broken only by the metallic rattle of coins and the roll of the dice. Very soon an argument arises over the dice and it mounts in energy. The fellows matching pennies begin to take sides. Suddenly there is a rough and tumble street brawl. A knife flashes into the light and impetuously stabs into the back an unsuspecting chap of about eleven. He emits a piercing scream and falls on his face.

The group stands transfixed. The sound of a police whistle is heard off stage. At this familiar sound all the boys snap back into life and action and make a general break in every direction and disappear into the darkness. The stabbed boy lies face downward near the smoking stove. The husky POLICEMAN rushes onto the scene. He stops, looks around, shoves his uniform cap back on his head, shrugs his shoulders, walks over to the side of the stage, and returns with a can of water which he pours on the fire. As the fire goes down we can see just the cop plod back toward the direction from which he came. As all the light fades we hear for the first time the anguished moans of the boy whom we thought was dead.

(Black-out on all except PILGRIM and WORLDLY-MINDED.)

**WORLDLY-MINDED:** Here they are, children who are juvenile delinquents and who are apt to die before they have matured. They live in homes that are not according to the best—sanitation; but one must live some place. And who cares?

**PILGRIM:** One third of the nation producing such children, who become our nation's criminals, if they have not died of preventable diseases or of malnutrition. And the world moves on the feet of little children. But where is it moving?

(Blackout all except PILGRIM and CHRISTIAN EDUCATION, who appears.)

## SCENE 7. THE CHRISTIAN HOME

### Characters

**FATHER:** Graying slightly; wears knickers and jacket.

**MOTHER:** A wholesome woman with modish but generous figure. Her manner is gracious and maternal.

**BOY:** Seventeen years old, a gangling fellow, dressed in athletic sweater and slacks. His hair is sleek and damp and his face shines from soap and water.

**GIRL:** Thirteen years old. She wears a slightly fussy printed dress, and looks happy.

**SMALL GIRL:** Of five or six years of age.

QUARTET or victrola, and record of quartette singing "The Lord's Prayer."

### Properties

Table set for light evening meal; the table should be so arranged that it can be handled as a unit. Two chairs and two benches.

### Action

At center stage on second level is seen a small dining table set for a light evening meal. Chairs at both ends and benches at the sides. At the head of the table, stage left, stands the **FATHER** of the family. Opposite him is his wife, the **MOTHER**. The **BOY** and **GIRL** are on the upstage side of the table. They have just entered the scene and are about to seat themselves. Their faces are radiant and happy. The **MOTHER** removes a simple apron, lays it over her chair, smooths her hair. The **BOY** stands next to his mother and moves to assist her into her chair. The **GIRL** is seated without assistance between the **BOY** and the **FATHER**. The **SMALL GIRL** climbs into her chair with her back to the audience. All bow their heads in unison and hold the pose.

Off stage is heard an a cappella QUARTET singing "The Lord's Prayer."

At the "Amen," the family raise their heads smiling. They reach for their napkins and the **FATHER** lifts the carving knife.

(Blackout on scene.)

**CHRISTIAN EDUCATION:** Pilgrim! Do not be discouraged. Here is a home in the celestial city on earth. Through Christian Education profits are not made at the expense of others' rights and personality in that city. The parents are not burdened by the great pressure of economic insecurity. They have opportunity for growth and enjoyment of life. Their children have a chance to become strong and good, and God is worshipped as Father of us all.

(Blackout except for PILGRIM)

**PILGRIM:** That is my city. I cannot delay. My burden seems lighter. Christian Education has shown me the city of my dreams.

**IGNORANCE:** Pilgrim! Once more I call thee from the dark.

**PILGRIM:** Ignorance, thy voice is familiar.

**IGNORANCE:** Once more, I want to show you Everytown before you go farther.

(Lights come up on IGNORANCE.)

**PILGRIM:** No more of thee, Ignorance. I hasten to the city celestial. Time flies.

**IGNORANCE:** Do not hasten and miss the most subtle of all the qualities of Everytown. It is so powerful that nations become inflamed from its potency and wars destroy all life because of it.

**PILGRIM:** What now? Racial antagonists? Mass murder for profit?

**IGNORANCE:** See our present generation!

## SCENE 8. WAR

### Characters

**SOLDIERS:** Not less than eight soldiers in uniform. Three that are maimed and walk with crutches have bandaged limbs and heads.

**WOMEN:** Not less than ten women dressed in long sleeved dresses with full length skirts of drab color. Head drapes in matching colors.

**CHILDREN:** A few children may cling to the hands of the **WOMEN**—not many.

**BUSINESS MEN:** Three men, prosperous looking. They carry stock reports and Wall Street quotation sheets.

### Properties

Crosses in varying heights placed on highest level. Drum, off stage. Guns, bayonets. Off stage thunder sheet-lightning flash system. Stock reports and newspapers.

### Action

Before the scene opens there is the sound of drum beats off stage which continues throughout the entire scene, rising and diminishing in intensity as the action demands. On the stage level **MOURNING WOMEN** approaching from both sides walk disconsolately to and fro in anguish, chanting as they move:

Who will stop this war?  
Our men are murdered;  
Women and children perish.

Who will stop this war?

At the close of the first or second repetition of chant, **SOLDIERS** in uniform appear on the upper level marching as if to war and the drum continues to beat in stronger accents. The chant increases and the women become more eager until suddenly a light reveals **FIRST BUSINESS MAN** standing downstage right reading the stock reports. The **WOMEN** surround him and ask him their questions; then pause.

The speeches of the **BUSINESS MEN** may be cut if so long as to delay tempo of scene.

**FIRST BUSINESS MAN** (reads quotations from ticker tape, excitedly and very rapidly):

A. T. and T. two-twenty! Anaconda copper  
Anaconda copper twenty-four point six,  
twenty-five, twenty-five and one-half,  
thirty!  
International nickel fifty-six and one-eighth.

International Tel and Tel eighty-nine point seven.

Swedish match, Atlantic coast, Belgian King, German government, Rome City, Tokyo, Yokohama—

fifty-nine and one-half, one-O-three, one-O-three, nine and one-half, six points up,

Allegheny over, G E rising, Shell Tel and Tel thirteen pounds point seven eight, N Y C, N Y Dock, Niagara rising, rising, rising.

*Lights reveal SECOND BUSINESS MAN downstage center. He also reads financial report and women ask their questions rapidly.*

SECOND BUSINESS MAN (*reading rapidly and with emphasis*):

G.E. orders rise twenty-five per cent to fifty-one million.

Earnings for fiscal quarter off twenty-seven million, seven hundred twenty-nine thousand dollars.

Seven million, three hundred sixty thousand, three hundred fifty-three dollars increase in Bethlehem Steel. Texas to revise oil control.

Doe Jones Stock Averages.

American Can fifty, sixty-four and three-eights, sixty-four and one-half, sixty-four and three-eighths, sixty-four and one-half,

Net change one-eighth.

General Motors three twenty-five, one two four and one-half, one two four and three-quarters, one two five, one two five.

Standard Oil twenty-three, forty-nine and one-quarter, forty-nine and five-eighths, forty-nine and one-half, plus three-eighths.

American chemical.

*Lights reveal THIRD BUSINESS MAN downstage left. WOMEN move to him asking questions as he reads obviously.*

THIRD BUSINESS MAN (*rapidly to a broad closing*):

American Store high nineteen, low twelve.

American Sugar nineteen one-half, nineteen one-half, twenty.

Chicago corn up, up, up, over.

Consolidated Bakers two, one seven eight

one seven eight and one-half.

General Wheat thirteen and three-quarters,

National Tea three and three-eighths,

Pacific Mills one point two -O Atlantic fishers up, up. Twin cocoanuts up, up, Tide water one six -O one six -O rising, tide water rising, water, tide, tide water, rising, rising, over.

BUSINESS MEN walk off at close of speeches. WOMEN are downstage left. They retire to the wings of stage still chanting softly, as lights come up on crosses appearing on the highest level. The three MAIMED SOLDIERS crawl among the crosses and finally lie prone as MARCHING SOLDIERS return for the last time silhouetted against the sky. Scene is held with lights dimming while Taps is played off stage.

(Blackout at end.)

CHOIR: "When Wilt Thou Save Thy People, Lord." Tune—Commonwealth, or "I Ain't Goin' Study War No More."—Spiritual  
(Stage is set for Scene 9 during the singing.)

### SCENE 9. THE CHURCH

#### Characters

MINISTER: Dressed in clerical robe; a man who reads well and has a good voice.

CONGREGATION: Any number of people, to fill benches. May use characters in preceding scenes.

PAUL: In costume of biblical times.

JOHN WESLEY: Like pictures. Eighteenth century costume, white stock, white wig.

ROBERT RAIKES: Eighteenth century costume, plain clothing. Knee trousers, stockings, buckled shoes, long coat.<sup>2</sup>

ABRAHAM LINCOLN: See picture like "The Emancipator."

FRANCES WILLARD: Middle-aged woman. Long skirt, basque, high neck, with white collar band, buttoned down front. Bow of white ribbon over heart.

JANE ADDAMS: Large woman, in modern conservative dress.

KAGAWA: Small man, plain black business suit.

#### Properties

Pulpit; benches for congregation. Shadow of cross on gauze drop upstage center.

#### Action

A series of benches are arranged in symmetrical order on either side of the stage, facing pulpit which is mounted on the second level at center stage. The CONGREGATION is seated on the benches and the minister stands in the pulpit. PILGRIM stands on stage level, at right and CHRISTIAN EDUCATION upstage left on third level.

PILGRIM:

What is thy will for the people, God?  
Thy will for the people, tell it me!  
For War is swallowing up the sod  
And still no help from thee.  
Thou who art mighty hast forgot;  
And art thou God, or art thou not?

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<sup>2</sup> A statue of Robert Raikes was pictured in the July, 1938, *International Journal*, page 7.



When wilt thou come to save the earth,  
Where death has conquered birth?

CHRISTIAN EDUCATION:

And the Lord God has whispered and  
said to me,  
"These things shall be, these things  
shall be,  
Nor help shall come from the scarlet  
skies

Till the people rise!

Till the people rise, my arm is weak:  
I cannot speak till the people speak;  
When men are dumb, my voice is  
dumb—

I can not come till my people come."

(—ANGELA MORGAN)<sup>3</sup>

Pilgrim! Christian! Wilt thou come?  
MINISTER: Let us come before his presence  
with thanksgiving and into his courts with praise.

CHOIR: "List, the Cherubic Host," from  
*The Holy City*, by Gaul.

MINISTER (Reads Scripture): Matthew  
5:9, 10, 14, 15, 43, 44, 45; 7:12.

CHRISTIAN EDUCATION: The city celestial is made of abiding and loving spirits of strong and fearless men and women. They are ever present and speak to us to give us courage and direction. The church is the guardian and the guide of the people.

(As CHRISTIAN EDUCATION announces the VOICES, the men and women appear in rapid succession—on alternating sides on highest level behind gauze.)

CHRISTIAN EDUCATION: Paul, the great Apostle.

PAUL: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers; nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Fade out)

CHRISTIAN EDUCATION: John Wesley, who lived and died facing problems that were as acute as ours.

WESLEY: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives; the recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord. Ho, everyone that thirsteth, come ye to the waters—yea, come, buy wine and milk without money and without price." (Fade out)

CHRISTIAN EDUCATION: Robert Raikes, who gathered the children from the streets of London and formed the first Sunday school.

RAIKES: "Seeing the multitude of chil-

<sup>3</sup> From "God Prays," in *Selected Poems* by Angela Morgan. Dodd Mead, Publishers, New York. Used by permission.

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dren upon the streets of London, my heart was deeply moved. No one had cared for them, so being led by God I gathered them together on the Sabbath and taught them the Way of Life." (Fade out)

CHRISTIAN EDUCATION: Abraham Lincoln, who declared that all men are by nature free and independent.

LINCOLN: "Four score and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. . . . Let us here highly resolve that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth." (Fade out)

CHRISTIAN EDUCATION: Frances Willard, the fearless Ambassador for high and noble living.

FRANCES WILLARD: "Oh God, bring the day when all men shall face their daily tasks with minds undrugged and with tempered passions; when the unseemly mirth of drink shall seem a shame to all who hear and see; when all this black remnant of savagery shall haunt the memory of a new generation but as an evil dream of the night." (Fade out)

CHRISTIAN EDUCATION: Jane Addams, the social reformer and great Apostle of Peace.

JANE ADDAMS: "Only through the united effort for peace among all nations can civilization either exist or go forward. Peace must be the outcome of an abiding sense of universal brotherhood." (Fade out)

CHRISTIAN EDUCATION: Kagawa, the modern Pilgrim of Japan, who has sought to bring in the Kingdom of

God on earth.

KAGAWA: "What a boon it would be if Christians would correlate their forces and unite in setting in motion a brotherhood movement which would express itself through cooperation. O God, make haste. Teach the world Christians the cooperative way." (Fade out)

PILGRIM (Bright light shines on him): At last the way is made clear. My burden is removed. (Burden drops from his shoulders.) Let all men follow the vision which Christian Education has revealed and rise up to build the celestial city of God on earth. (PILGRIM walks down stage toward the edge of the platform, where he opens his arms in a gesture of appeal to the audience and speaks as the organ plays "Rise Up, O Men of God." The house lights come on.)

PILGRIM:

"Rise up, O men of God!  
Have done with lesser things,  
Give heart and soul and mind and  
strength

To serve the King of Kings."

(As PILGRIM speaks, leaders of the various churches or organizations, having been invited ahead of time to do so, rise from their places in the auditorium and move forward to the stage, while the entire congregation sings the hymn, "Rise Up, O Men of God." PILGRIM leads the group. Walking up stage center to the highest level, he stands right center.)

HYMN: "Rise Up, O Men of God"  
Tune—St. Thomas

(The entire group on the stage, and the audience read the commitment in unison.)

COMMITMENT (in unison):

Eternal Father of our changing world,  
Create in us clean hearts for new  
and unselfish enthusiasms.

Lay upon our wills and purposes the  
unfinished work of thy world.

The visiting of those sick and in prison,  
The clothing of the naked,  
The feeding of the hungry,  
And the removal of the injustices of  
heart and of social life

Out of which pain and imprisonment,  
nakedness and hunger, have come.

Use us, our God, in making thy love  
a reality to all men,  
In breaking down barriers of hate and  
greed,

In redeeming ancient wrongs,  
In building the ways of brotherhood,  
And in bringing about the day when  
justice shall cover the earth

As the waters cover the sea. In his  
name. Amen. (P.R.H.)

MINISTER (Pronounces benediction):  
And now may the blessing of God Almighty, Father, Son and Holy Spirit, be amongst you and abide with you, now and evermore. Amen.

CHOIR RESPONSE: Dresden Amen

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# WHAT'S HAPPENING

Additional news of religious educational happenings will be found on pages 12-14 of this issue.

❖ AN EXTENSIVE and intriguing array of missionary education materials is now being projected by the Missionary Education Movement of the United States and Canada on behalf of the co-operating denominations for use during the coming year. These center around the theme "Christ and the World Community." The present-day mission of the church abroad is discussed against the background of the special studies and reports of the centennial meeting of the International Missionary Council, held in Madras, India, December, 1938. These books and courses will interpret popularly for a wide audience the results of the Madras Conference and will not consist of reports or findings. We have found this list of materials too extensive to copy here, much as we would like to do so. Readers are referred to a descriptive printed announcement to be obtained from the Missionary Education Movement at 150 Fifth Avenue, New York City. All age groups from children to adults are provided for.

## Brevities

❖ WHEN the Children's Librarian at Chicago Public Library was asked recently for the best girls' paper in the United States, she named a church school story paper. . . . Two-thirds of the seats at the Madras Conference of the International Missionary Council last December were given to delegates from native churches in so-called foreign fields. . . . Only three of one hundred persons in the United States know the second verse of "The Star-Spangled Banner," according to a recent survey. . . . Romaine Benner, of the office force, recently succeeded Dr. Forrest L. Knapp as the newest member and therefore as president of the Old-Timers Club of the Council headquarters, the organization that made its bow to the public in this department a month ago. . . . In Shanghai the office of the National Committee for Christian Education in China has had to move several times on account of troubled conditions, but the work goes on courageously. . . . Many who have trouble pronouncing the new word "ecumenicity" will appreciate this help in a convention bulletin of the World Council of the Y.W.C.A.:

I once heard a delegate mutter:  
"This word is too frightful to utter.  
When I rise up to speak  
Is it 'erk' 'eck' or 'eek'?"  
(The best thing, my dear, is to stutter!)

## Personal Notes

- ❖ PROFESSOR PAUL H. VIETH, formerly Associate Professor of the Yale University Divinity School, has been appointed to the chair of Horace Bushnell Professor of Christian Nurture, which was held by the late Dr. Robert Seneca Smith. Professor Clarence P. Shedd of the same faculty has been elected Stephen Merrill Clement Professor of Christian Methods.
- ❖ MISS MARY ALICE JONES, Director of Children's Work is on leave of absence during the third school term to teach at the Yale University Divinity School, as Visiting Professor of Religious Education. She will, however, continue her work as secretary of the committee on lesson policy and production appointed at the recent annual meetings.
- ❖ THE REV. RAYMOND H. EWING, Director of Christian Education for the Northern Baptist Convention in the state of Wisconsin for the past ten years, has resigned this position to accept the pastorate of the Bluemont Baptist Community Church in Milwaukee. He will take up his new work June 1. He is a past president of the Milwaukee Council of Churches and expects to have the help of this council in building up a community church to serve all denominations.
- ❖ REV. J. P. BARNES, of Bardstown, Kentucky, has been added to the field staff of the Kentucky Sunday School Association for the summer months. The Association will sponsor again the observance of Go-to-Sunday-School-Day on May 7th. This will be the twenty-fifth annual observance of the day in the state. It was estimated that last year there was an increase of 15% in the attendance in the Sunday schools of Kentucky on Go-to-Sunday-School-Day. A goal of 20% increase over 1938 has been set for this year.
- ❖ GOODRICH GATES, until recently a part-time director of religious education for the Council of Churches of Greater Cincinnati, is now serving as full-time Associate Secretary with special responsibility as executive head of the Department of Religious Education.
- ❖ FRANK HALLOWAY, for twelve years Regional Secretary of the Missouri Church and Sunday School Council in Southwest Missouri, recently retired. He had worked especially with county councils and left them much strengthened as a result of his work. He was constantly seeking out strong and capable persons to serve these councils. For some years the workers in Missouri have wanted a Children's Worker on the state staff, but funds would not allow this. Mr. Halloway some months ago offered to give up his own position in order to make possible this larger plan. This act is but one of the many ways in which he has unselfishly served the cause of Christian education in Missouri. The best wishes of his many friends go with him in his retirement.
- ❖ DR. F. W. TOMLINSON, for a number of years Director of Education for the Pennsylvania Baptist Convention, has recently retired from that position. He has been succeeded by Rev. Edgar C. Smith.
- ❖ REV. JOHN W. ELLIOTT, D.D., Secretary of Christian Education for the American Baptist Publication Society for a number of years, has been elected president of Alderson-Broaddus College, located at Philippi, West Virginia. Dr. Elliott has been an active leader in his denomination and in the work of the International Council. He was chairman of the International and National Executives' Professional Advisory Section and a member of the Educational Commission and of the Executive Committee.
- ❖ REV. BURT BOUWMAN, until recently pastor of the First Baptist Church of Hillsdale, Michigan, has been elected as Executive Secretary of the Michigan Council of Churches and Christian Education in succession to Rev. J. Allan Watson, who recently resigned to re-enter the pastorate. Mr. Bouwman, as pastor in a number of churches, has always taken a keen interest in interdenominational work and will bring to the Michigan program the results of pastoral experience and many inter-church contacts.
- ❖ THE EDITORIAL BOARD, without the knowledge of the Editor, reports here the expressions of appreciation given to Dr. P. R. Hayward at the February meeting of the International Council, upon the fifteenth anniversary of his joining the staff of the Council. The Young People's Work Advisory Section brought in a proposal stressing his contribution to the uniting of the leadership in the young people's field in the United States and Canada into the present United Christian Youth Movement. The staff and office family also presented a statement, calling special attention to Dr. Hayward's leadership of the camps, his service on the *Journal*, and his large influence exerted through other members of the staff, the committees and the advisory sections. They commended him also for personal qualities of sincerity, understanding, tolerance, humor, for his literary expression of fine insights and appreciations, and for his unflagging zeal in promoting interest in baseball.



# CURRENT FILM ESTIMATES

**Beachcomber, The** (Laughton, Lanchester) (Para) Maugham short story of degenerate, gin-soaked, repulsive derelict, supposedly irresistible to women, demoralizing South Sea social order. Rigid lady-missionary fights to deport him but ends by marrying him herself. Unpleasant theme expertly done.

For A: Fine of kind

For Y and C: By no means

**Blondie Meets the Boss** (Lake, Singleton, Lar-  
ry Simms) (Colum) Second in comic-strip series. Domestic comedy of nonsense and slapstick. Engaging little dog and Baby Dumpling, talking far beyond his years, steal picture. Little spark or ability in rest of cast. Fun if you laugh easily.

For A: Elementary

For Y: Fair

For C: Good

**Cafe Society** (Madeleine Carroll, Fred Mac-  
Murray) (Para) Expert picture of flippant, sophisticated "playboy" life, incessant wisecracks with appearance of wisdom but no evidence, built round wrangling love affair and snap marriage. Elegantly cheap, blasé, unwholesome living made alluring. Carroll notable.

For A: Very good of kind

For Y and C: By no means

**Edge of the World** (John Laurie, Belle Chrys-  
tall) (Pax) Fine British documentary study of life on rocky, barren island off Scotland. Absorbing human drama of romance and conflict between two families interwoven with stirring portrayal of inhabitants' losing struggle for existence and final exodus.

For A: Notable

For Y: Mature

For C: Too heavy

**Fisherman's Wharf** (Bobby Breen, Galli, Car-  
rillo, Armetta) (RKO) Sentimental, realistic, homely comedy of Italian fishermen's life on San Francisco waterfront, centered round appealing orphan boy, his foster-father, and scheming widow with unbearable son. Bobby's singing and fine role by Galli are features.

For A: Good of kind

For Y: Good

For C: Good

**Gambling Ship, The** (Robt. Wilcox, Helen Mack) (Univ.) Father killed by rival gambler, daughter takes over gorgeous gambling ship to get revenge. Hero plays both sides. Glamorous gambling and gangsterism sanctified because father and daughter found and finance orphan asylum from "honest" roulette wheels.

For A: Mediocre

For Y and C: No

**Girl Downstairs, The** (Franciska Gaal, Fran-  
chot Tone) (MGM) Light, gay romantic comedy. Wealthy hero poses as chauffeur and courts scullery maid to gain access to home of rich fiance whose father opposes the match. Flimsy, trite theme but simple, refreshing charm of Miss Gaal wins audience as well as hero.

For A: Fairly amusing

For Y: Entertaining

For C: No interest

**Honolulu** (Young, Powell, Burns, Allen) (MGM) Fast, merry musical romance, with dual role for Young as much-pursued movie star and his double, a Hawaiian planter. Amusing complications on ship and shore, roles perfectly fitted to players, tuneful music, and Eleanor's fine dancing. Deftly done throughout.

For A and Y: Very good of kind

For C: If it interests

**Huckleberry Finn** (Mickey Rooney) (MGM) Serious and fairly successful attempt at true filming of Mark Twain classic in proper tempo, times and settings. Director Thorpe has managed to suppress most of Mickey's usual antics and a quite convincing "Huck" results. Near-execution of Jim made pretty strong.

For A: Fairly good

For Y: Good

For C: Strong but good

**T**HE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

**I Was a Convict** (Barton McLane) (Repub) Old business man, after jail term for tax evasion, hires jail cronies and estranges stockholders. Dubious moments but policy finally proves sound. Too much improbability, low comedy and melodrama to make convincing plea for hiring convicts.

For A: Crude For Y and C: Doubtful value

**Let Freedom Ring** (Nelson Eddy, Virginia Bruce) (MGM) Lusty tale of old west and coming of the railroad. Hero pretends sympathy with unscrupulous railroad agents who rob settlers of land, and outwits them by preaching doctrines of true Americanism to immigrant workers. Characterizations and Nelson's singing best features.

For A: Fair For Y: Rather Good

For C: Too Mature

**Life Dances On** (Un Carnet de bal) (French-  
Eng. titles) Outstanding film artistically done, superbly acted and directed, beautifully photographed. Absorbing episodic drama unified by central character, lonely widow who seeks out girlhood admirers. Experiences range from gripping tragedy to fine comedy. Notable cast.

For A: Excellent For Y: Mature

For C: Unsuitable

**Little Orphan Annie** (Ann Gillis, Robert Kent) (Para) Cheap amateurish effort to cash in on comic strip. Annie sponsors prizefighter to make money to help neighbors. Crazy slapstick throughout, with women beating up hoodlums with rolling pins for climax.

For A: Absurd For Y: No For C: No

**Lone Wolf Spy Hunt** (Warren William, Ida Lupino) (Columbia) Government plans for new aircraft gun shuttle around from government to crooks to Lone Wolf in an intricate hodge-podge of comedy, crookery, mystery, peril and romance. Smooth, suave role by William with effective supporting cast.

For A: Good of kind For C: No

For Y: Fairly good

**Long Shot** (Gordon Jones, Marsha Hunt) (Gr Natl) Another racetrack story with some original turns in plot and fairly average acting. Plenty of track villainy as usual, but considerable human and "horse" interest gets the emphasis. Harry Davenport does the outstanding role.

For A: Fair For Y and C: Good of kind

**Man with a Gun, The** (Russian-English titles) (Amikino) The 1917 revolution and overthrow of Kerensky under Lenin and Stalin, who are

made quite charming. Engagingly ignorant private soldier has leading role. Faster tempo, more character interest and much humor make this more effective propaganda than usual.

For A: Good of kind For Y and C: No

**Navy Secrets** (Fay Wray, Grant Withers) (Monogram) Colorless, confused spy-melodrama. Hero and heroine are Secret Service Agents, on same case and ignorant of each other's identity. Apprehension of spies, to whom traitorous sailor has been selling secrets, requires guns, fistcuffs, and some suspense.

For A: Mediocre For Y: Passable

For C: Hardly

**Off the Record** (O'Brien, Blondell, Bobby Jordan) (Warner) Glorifies tough, insolent, incorrigible boy who flouts would-be benefactors, runs his own lawless course, dictates his own "reform." Hero and heroine, breezy newshawks, are helpless before him, but manage to wisecrack themselves into marriage.

For A: Hardly For Y and C: Unwholesome

**Pagliacci** (Richard Tauber, Steffi Duna) (G-B) Sincerely acted film version of famous opera, telling tragic story of jealousy and murder. Excerpts from original finely sung in English by Tauber. Photographically appealing, but final scenes in color rather ineffectual.

For A and Y: Good of kind For C: No interest

**Peck's Bad Boy with the Circus** (Tommy Kelly, Ann Gillis) (RKO) Hilarious adventures of youngsters at circus, complicated by animosity between hero and rival, fighting lions, slapstick comedy, circus acts, culminating in wild ride to camp for race which hero wins.

For A: Elementary For Y and C: More or less amusing

**Pride of the Navy** (Jas. Dunne, Rochelle Hudson) (Repub) Happy-go-lucky hero, fired from Annapolis but a mechanical genius, proves invaluable to navy in developing new submarine. Romance with Commander's daughter complicates things, but hero finally wins trials, navy rank, and girl. Light, unskillful amusement.

For A: Hardly For Y and C: Fair

**Ride a Crooked Mile** (Tamiroff, F. Farmer, L. Erikson) (Para) Largely artificial, futile melodramatic concoction about a Cossack cattle rustler and his son, with theme of conflicting loyalties buried under much that is violent, unpleasant or merely absurd. Unsuccessful attempt to build a vehicle for Tamiroff.

For A and Y: Poor For C: No

**Soviet Border** (Russian, English titles) (Amikino) Long, lumbering story of Soviet-Manchuria frontier. Many civil and military characters, complex allegiances, tricks, treacheries, loyalties, spyings, endless talk, abundant unenlightening titles, make whole practically unintelligible. Then Soviet crushes Japs!

For A: Dull For Y and C: No

**St. Louis Blues** (Lamour, Lloyd Nolan) (Para) Mediocre "swing" musical in Mississippi show-boat setting, with stale, hodge-podge plot, built to exploit Lamour's "singing" and figure. Some obvious sex emphasis. Jesse Ralph supposed to be very funny as hard-ridden, wise-cracking, cigar-smoking old woman.

For A: Depends on taste For Y: No value

For C: No

**Stagecoach** (Trevor, Wayne, Thos Mitchell) (UA) A mere stagecoach travel-episode in Indian days skillfully spun into tense, sensational Western melodrama of varied character interest, fine scenery and unlimited thrills. Historical value marred by exaggeration, impossibilities, and overdone sound and background music.

For A: Fine of kind For Y: Tense thriller

For C: No

(Continued on page 39)



# NEW BOOKS

**Christians in an Unchristian Society.** By Ernest Fremont Tittle. New York, Association Press, 1939. 62 p. 50 cents.

In this small book Dr. Tittle covers much ground.

He deals first with the place of God in human history, pointing out that we will be pessimistic or optimistic as to the future of our world according to our belief about the activity of God in history; that as Christians we must reject the view that history is purely biological or social, or that in the future we can have only "a tragic repetition of what has already been," or that God is indifferent or unaware in regard to our fate. He shows that God is profoundly concerned both for the human soul and for the social conditions in which it is placed; that progress is not thereby made inevitable; that evil encounters a moral order that destroys it; and that the future is in the hands of God.

He then shows that the Kingdom of God is beyond life on this planet else we have no escape from pessimism as to the future of mankind, since our world is doomed physically to become extinct and its best achievement cannot possibly reach what we mean by the Kingdom of God. But the writer then affirms vigorously that on earth "men should hope and strive for an endless approximation" to that Kingdom. The details of that improvement in our human society come from our application of Christian ideals and not from any pattern in the New Testament. Even though they know this is beyond their present hopes of achievement, Christians as such must act upon the assumption that it is God's will for such a better order to prevail.

The writer then deals with the Christian Revolution and points out that the change Christianity is to make in the world, the Christian Revolution, differs from the ordinary revolution in three important points; namely, its sense of values, its emphasis on the need of change in the heart, and in its use of means. This last is treated at length, with the contrast between violence and the Christian method of education and social action being clearly drawn.

The last chapter deals with the attitudes that Christians have taken throughout history in regard to the unchristian society by which they have been surrounded. These attitudes have taken six major forms; namely, indifference to the world, as among the early Christians; fleeing from the world, as in monasticism; asserting the right of religion to rule over all of man's human life, as in much of medieval Catholicism; an acceptance of social conditions as they are, with a sense of hopelessness in doing anything about them and a willingness to make one's religion a thing apart, as in

much Lutheranism and evangelicalism; an attempt to set up small Christian communities apart from society, as in many instances both Catholic and Protestant; and an affirmation of the relevance of Christianity to all of man's life, both personal and institutional. It is with this last position that Dr. Tittle takes his stand.

This is a book that should be widely read in all the churches.

P. R. H.

**Understanding Children.** By Lewis Joseph Sherrill. New York, Abingdon, 1939. 218 p. \$1.25.

"The aim in this book is to help teachers toward a better understanding of children, to the end that there may be more effective teaching of the Christian religion to children. The point of view is that in the teaching of the Christian religion there are two central purposes. The first is to lead children into awareness of God . . . the other and kindred purpose is to lead children into awareness of the neighbor." The scope of the content may be summarized in the chapter headings: Understanding Children, Home and Surroundings, How Children Differ, Values and Aversions, Children's Learning, Knowledge and Insight, Understanding and Expression, Health of Personality, Growth of Character, Growth Through Christian Fellowship.

Especially helpful is the chapter on the home where Dr. Sherrill has clearly revealed the importance of personal relationships in the development of Christian personality. The chapter on values and aversions will be very helpful in understanding the importance of making religion and religious observances appealing to children as over against forcing participation and expression upon reluctant persons. The chapters on health of personality and growth of character sum up the findings in mental hygiene and character education in a simple and helpful fashion for teachers of children.

Though written especially for the use of church school teachers, this book will be a valuable guide to parents as well.

M. A. J.

**The Art of Counseling.** By Rollo May. Nashville, Cokesbury, 1939. 237 p. \$2.00.

The author draws freely on Freud, Jung, Adler, Rank, and others in reaching an adequate understanding of the art of counseling. He analyzes personality, its problems, and its function, and suggests the interrelationship of religion and morals with mental hygiene. By the use of case studies and a description of an interview, he gives advice that is both practical and valuable.

Empathy, the author insists, is the key

to the counseling process, defining it as "the general term for all participation of one personality in the psychic state of another." He believes that empathy should be carried to such an extent that (to use his own illustration) if a young man is telling how his father used to beat him during his boyhood on the farm, the emotion of the counselee should become the emotion of the counselor. By this very illustration, it would seem that empathy is extremely dangerous in the counseling process rather than the key to it. A person who cannot disassociate his own emotional reactions from someone else is probably in the poorest position to counsel and guide, for then objectivity is improbable if not impossible.

When Dr. May discusses religious tension as a necessary part of personality, he confuses religious tension with moral tension. He is concerned primarily with the moral imperative and the tension between good and bad, right and wrong. He says, in his last chapter, that the psychological analysis of "clarification" is synonymous with "grace." Possibly no attempt to give a psychological explanation for a theological doctrine will ever suffice, and perhaps all that can be said is that objectively the two experiences, "grace" and "clarification," are similar and therefore probably related.

While these criticisms are rather far-reaching, there is so much that is good in the book that it should be read widely with careful consideration.

I. M. G.

**Psychology Serving Religion.** By Richard D. Hollington. New York, Abingdon, 1938. 248 p. \$2.00.

A guide for the average person in dealing with personal problems of his own or of those whom he seeks to help. The first section of the book deals with personality from the genetic approach. This is followed first by chapters on normal adjustments to life and then by discussions on maladjustments at the various age levels. The closing sections of the book include the author's suggestions regarding readjustments, and the services that may be rendered in guiding personality growth by the church and related agencies.

**Making a Home. A Study of Youth, Courtship and Marriage.** By Leland Foster Wood. New York, Abingdon, 1938. 138 p. 50 cents.

This book is intended for young people who in a discussion group want to consider courtship and marriage. It begins with young people in their present homes, discusses the problems they face there, leads out into friendship and courtship, goes steadily on through courtship and

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marriage, and ends up with suggestions for making religion the stabilizing influence in the new home. Helpful questions and project activities are proposed. Pastors and teachers of young people will find this a helpful guide to study and discussion.

**Christian Home Making.** By Mrs. R. E. Speer and Constance M. Hallock. New York, Round Table, 1939. 141 p. \$1.50.

An analysis of the present status, the difficulties, and the opportunities of the family in the modern world. Prepared by an American committee in preparation for the Madras Conference, and consequently largely American in background although dealing with the family situation in a number of countries. Emphasis is placed on the fundamental importance of the family in any society.

**Children's Worship in the Church School.** By Jeanette E. Perkins. New York, Harper, 1939. 233 p. \$2.00.

There are six main divisions in this treatment on the practice of children's worship. The first, From Wonder to Worship, discusses the sense of wonder in children and then suggests materials which can be used in guiding wonder into worship, including biblical materials, poems, some other literature, poems which the children themselves have created, and litanies.

The other sections treated in similar fashion are: Social and Ethical Problems

in Worship, Christmas as an Approach to the Life of Jesus, World Friendship, Death and Continuing Life. A closing section binding together the experiences of several groups, deals with procedures in bringing children of different groups together for a common worship experience. A group of carefully selected songs, many of them new, are included in the final section of the book. In several sections there are included illustrations in detail of the worship services as they were actually carried out.

**Theories of Religious Experience.** By John M. Moore. New York, Round Table, 1938. 253 p. \$3.00.

An analysis of the theories of religious experience associated with the names of William James, Rudolf Otto, and Bergson.

### Books Received

**AMERICA AND THE REFUGEES.** by Louis Adamic. Public Affairs Pamphlet No. 29. Public Affairs Committee, Inc. 10 cents. A concise, objective summary of the refugee question as it affects the United States.

† **THE ART OF COUNSELING.** by Rollo May. Cokesbury. \$2.00.

† **CHRISTIAN HOME MAKING.** edited by Mrs. R. E. Speer and C. M. Hallock. Round Table. \$1.50.

† **CHRISTIANS IN AN UNCHRISTIAN SOCIETY.** by Ernest Fremont Tittle. Association. 50 cents.

\* **THE CHURCH FACES THE WORLD.** edited by Samuel McCrea Cavert. Round Table. \$1.50.

\* To be reviewed.

† Reviewed in this issue.

## for Workers With Students

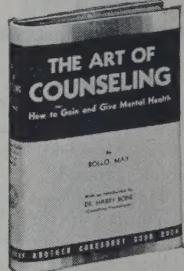
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132a	THE STEWARDSHIP LIFE. J. E. Crawford	50 cents
141a	WHAT IS TEACHING? Frances Cole McLester	35 cents
212a	THE SMALL CHURCH AT WORK FOR CHILDREN. Freddie Henry	35 cents
312a	WORSHIP. A. Moon	15 cents
611a	WORSHIP IN THE SUNDAY SCHOOL. A. W. Martin	75 cents

#### Approved Textbooks—Second Series

112b	THE WORLD MISSION OF THE CHRISTIAN RELIGION. Wade Crawford Barclay	\$1.25
120b	THE BIBLE: ITS ORIGIN AND GROWTH. Costen J. Harrell	60 cents
123b	THE PROPHETS OF ISRAEL. Costen J. Harrell	60 cents
124b	THE MESSAGE OF JESUS. B. Harvie Branscomb	60 cents
140b	ACHIEVING CHRISTIAN CHARACTER. Frances Cole McLester	60 cents
141b	GROWTH IN RELIGION. Harold J. Sheridan	60 cents
212b	OUR PUPILS AND HOW THEY LEARN. Frances Cole McLester	50 cents
250b	THE JUNIOR DEPARTMENT OF THE CHURCH SCHOOL. Una R. Smith	60 cents

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\* **DEMOCRACY AND THE CURRICULUM.** edited by Harold Rugg. Appleton-Century. \$2.75.

\* **THE EDUCATIONAL WORK OF THE CHURCH.** by Nevin C. Harner. Abingdon. \$1.25.

\* **ENJOY THE BIBLE'S BEAUTY.** by Harriet Louise Patterson. Wilde. \$1.25.

\* **A GIRL GROWS UP.** by Ruth Fedder. Whittlesey. \$1.75.

**THE GOOD NEIGHBORS.** by Delia Goetz and Varian Fry. Headline Book No. 17. Foreign Policy Association. 25 cents.

**A GUIDE TO THE LITERATURE OF RURAL LIFE.** compiled by Benson Y. Landis. Federal Council of the Churches of Christ in America. 10 cents. The fourth revised edition of this bibliography, first printed in 1929.

\* **HARMONY IN MARRIAGE.** by Leland Foster Wood. Round Table. \$1.00.

**THE HISTORY OF CHRISTIANITY IN AMERICA.** by Frank G. Beardsley. American Tract Society. \$1.50.

**JESUS AND THE PURSUIT OF HAPPINESS.** by William T. Hanzsche. Association. \$1.00.

**JOHN KNOX.** by Lord Eustace Percy. Hodder and Stoughton. 2/6

**JOHN WYCLIF AND THE ENGLISH BIBLE.** by Melvin M. Cammack. American Tract Society. \$1.75. A study of the relationships of John Wyclif to the development of the English Bible, together with Wyclif's Bible translations, in what is their first collected form.

**OUR TAXES—AND WHAT THEY BUY.** by Maxwell S. Stewart. Public Affairs Pamphlet No. 28. Public Affairs Committee. 10 cents.

\* **SOME FRONTIERS IN CAMPING.** by H. S. Dimock, C. E. Hendry, and Roy Sorenson. Association. 85 cents.

\* **THEORIES OF RELIGIOUS EXPERIENCE.** by John M. Moore. Round Table. \$3.00.

**THINKING WITH THE LORD.** compiled by Dumont Clarke. Hinkhouse. 20 cents. A pamphlet listing verses from the Bible to be memorized and used in life's needs and duties. The author describes his method of using memorized biblical materials in plans which he describes as Scripture thinking.

\* **THE WORLD'S RELIGIONS.** by Charles S. Braden. Cokesbury. \$1.50.

## Guiding Beginners in Worship

(Continued from page 21)

reason I like it. I like to listen to the song that it sings as it falls on the roof and patters against the window pane. Sometimes it sings about growing flowers, waking trees and thirsty birds. Sometimes it sings songs like the ones we read in the Bible."

Billy's grandmother took Billy on her lap. She opened her Bible and read,

*God is great;  
He draweth up the drops of water,  
Which the skies pour down.*

Billy liked that song. He said it again and again with his grandmother.

Not many nights after that Billy was in bed when he heard the pitter-patter of rain on the window pane. He lay in his bed and listened. The rain sang about growing flowers; it sang about waking trees; it sang about thirsty birds. Then it sang to Billy the song his grandmother had read from the Bible:

*God is great;  
He draweth up the drops of water,  
Which the skies pour down.*

Billy said the song again and again in time to the falling rain until he had fallen fast asleep.

At the close of the story the teacher may pause, then open her Bible and read the passage used in the story—Job 36: 26a, 27, 28a. Then, if the children seem ready for it, she may lead their thoughts in prayer: "Dear God, thank you for the rain. We like its sweet song. We are glad it gives the thirsty flowers and trees and birds a drink. Amen."

### EXPERIENCES WITH THE WIND

Again, the best preparation for worship is a real experience with the wind. On a windy Sunday morning meet the children at the outside door. Run with them against the wind, then turn around and let the wind push you. Let them experience the power of the wind through play with home-made pin wheels and small kites. Associate with these play experiences the poem, "Who Has Seen the Wind," by Christina Rossetti, and the following stanza of the song, "Wonder," referred to above:

*Wind so gently blowing,  
Blowing with and fro,  
O, so many children  
Wonder where you go.*

When the children are sitting down in their room and in a quieter mood, "The Wind" by Robert Louis Stevenson or "The Wind" found in *I Wonder* by Alberta Munkres may be repeated slowly and thoughtfully. There should be a pause before the teacher reads from the Bible, "God bringeth forth the wind out of his treasures" (Psalm 135:7), and leads the children's thoughts in a brief prayer of thanks for the song of the wind and the many things it does.

If a play experience in which the children imagine they are the different things blown by the wind is desired, use the song, "The Trees Are Gently Swaying," in *Songs for the Pre-School Age*, to guide their activities. Like the real experience this may be followed by the above Bible verse and prayer.

### EXPERIENCES WITH BIRDS

When the location of the church makes it possible, the children should be taken out to watch the birds and listen to their songs. When this is impossible, pictures

and real birds' nests may be used to help the children recall and to enrich the experiences they have had with birds. Set them to wondering about birds through the singing of the second stanza of "Wonder":

*Little birds a-singing,  
Singing in a tree,  
Many children wonder  
How you came to be.*

When the children are quietly listening to a bird song or thinking about such songs as they look at pictures, a spirit of worship may result from hearing the poem:

*I'm happy for the songs I hear;  
When birds are singing sweet and clear,  
I always feel that God is near.<sup>5</sup>*

An additional aid to worship is the following stanza of the song, "Thank You, Father":

*For birds that sing their songs so gay  
And help us have a happy day,  
Thank You, Father, thank You.*

### EXPERIENCES IN CONNECTION WITH SPECIAL DAYS

The worship experiences on Easter should be an outgrowth of some of the above experiences which preceded this day. A visit to the flower-decorated church auditorium may result in expressions of joy and thanks. Flowers in the beginners' room (perhaps a little plant for each child) may lead to the same results. The song, "O Sing, Sing, Sing," in *Song and Play for Children*, or any of those listed under *Experiences with Growing Things* should help the children express their thoughts and feelings. It is well for the children to know that Easter is a day on which people like to think of Jesus and of all the good things he did. Pictures will help the children recall the many ways Jesus showed his love for people. After such a recall, they will be ready to repeat with real understanding, "Jesus ... went about doing good" (Acts 10:38). Perhaps they will also be ready to pray, "Dear God, thank you for Jesus who went about doing good."

In connection with Mother's Day there should be experiences in worship which lead to action, not only to the giving of a gift but the doing of acts of helpfulness. The following materials may be found of value in preparing for worship and action, and in giving expression to a spirit of worship.

#### Songs:

"What Can I Do?" "Fairest Flowers We're Bringing" and "O Sing, Sing, Sing" (For this is Mother's Day) in *Song and Play for Children*.

"My Shiny Shoes" in *When the Little Child Wants to Sing*.

"Glad Song" (For our mothers we're glad today).

#### Stories:

*Ask Mr. Bear* by Marjorie Flack.  
*Snip, Snat, Snur and the Red Slippers* by Lindman.

<sup>5</sup> From *Lessons for Christian Living*, Eden Publishing House. Used by permission.

## Current Film Estimates

(Continued from page 36)

**Stand Up and Fight** (Taylor, Berry) (MGM) Vague pre-Civil-War "history" of stagecoach, new railroad and stolen slave traffic thoroughly melodramatized with thrilling thuggery. Two-fisted "gentleman" and swaggering roughneck furnish much fighting but little drama—though Hollywood thinks they are synonyms.

*For A:* Good of kind *For Y:* Doubtful value  
*For C:* No

**Swing, Sister, Swing** (Ken Murray, Kathryn Kane) (Univ.) Trivial but lively and somewhat appealing little story about small-town "jitterbugs" brought to New York by press agent to revive failing studio with new dance. They achieve temporary fame, returning home when fad passes. Glorifies "swing."

*For A:* Thin *For Y:* Probably enjoyable  
*For C:* Perhaps

**Three Musketeers** (Don Ameche, Ritz Brothers) (Fox) Merry travesty of classic, with the familiar plot, gay with song and music, Ameche an engaging D'Artagnan and Ritz Brothers (mis taken for the three musketeers) in clown comedy rather less crude than usual. Fun for the uncritical.

*For A:* Depends on taste  
*For Y and C:* Mostly good

**While New York Sleeps** (Michael Whalen, Jean Rogers) (Fox) Routine mystery melodrama in Roving Reporters series. Involves stolen bonds, several murders, night club action, and agreeable romance. Reporter-hero wrangles with police inspector and shows him up by cleverly solving crimes. Acting passable, direction weak.

*For A:* Mediocre *For Y:* Not the best  
*For C:* No

**Wings of the Navy** (Brent, de Haviland, John Payne) (Warner) Navy aviation's high ideals and serious activities at Pensacola and San Diego splendidly shown in experiences of three enlisted men. Mild romance included, with hero nobly giving up his fiancee to younger rival. Reasonable thrills.

*For A and Y:* Very good of kind  
*For C:* Probably good

**Yes, My Darling Daughter** (Priscilla Lane, Randolph Young, Lynn Bainter, Robson) (Warner) Finely acted, very "modern" highly amusing film from stage play, of daughter adopting trial marriage despite family opposition. All comes out well and "family sees the light." Notable character roles by all save hero.

*For A:* Very good of kind  
*For Y:* By no means *For C:* No

**You Can't Cheat an Honest Man** (Fields, Bergen, McCarthy) (Univ) Fields, with all old tricks and few new, is crooked head of traveling circus, sheriff at his heels. Bergen and McCarthy are chief sideshow attraction. Rowdy slapstick, crazy adventures, and much Fields submerge flimsy plot.

*For A:* Depends on taste  
*For Y and C:* Probably quite amusing

## Summer Camps and Conferences

(Continued from page 14)

**Mid-Western Leadership Training Camp**, July 30-August 6. Geneva Glen, Colorado. Sponsored by State Councils of Religious Education of mid-western states.

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## Meditations

(Continued from page 5)

the daily bread of existence—and men whose skins are black are without hope in a white world—and we clutch to gain, or not to lose, things, and in our gasping we forget thee. We have seen beauty and have not shown it to the world. We have been touched by passion and have lacked the strength to sacrifice.

These and many other sins we know and stop for a moment to ask ourselves whether we truly know them.

We would affirm again our faith. Thou art God and we thy children and the power to become is in our hands. We remember what we have done and the vision which illumined our lives and the victory of the spirit which gave us glimpses of what might be, and we thrill again to the wonder of knowing thee.

## FIFTH SUNDAY

**V** Make a quick review in your mind and heart of the spiritual experience of this month. All life seems to be included: High moments and the awareness of the dull and dusty way. Reassert in your own consciousness the confidence in this common way we walk by lifting up your head and with open eyes looking at your daily life, and saying:

O Lord our God, may we see truth so clearly that we shall know the world's need of thy spirit in our lives. Thus may we desire thee with our whole heart; and so desiring may seek thee; and seeking shall find; and finding may love thee; and because we love, may hate those things which hold back the coming, through us, of thy Way of Life.

## Is America Sobering Up?

(Continued from page 20)

at least half could be traced to the results of drinking. The licenses of 730 D.C. drivers were revoked or suspended during 1938 for driving while under the influence of intoxicating liquor, the largest number in eight years.<sup>7</sup> (Reports of D.C. Police Department and Penal Institutions.)

## LIQUOR TRAFFIC IS WARNED

On the 19th anniversary of the Eighteenth Amendment (January 16, 1939) Senator Morris Sheppard of Texas addressed the U. S. Senate summarizing the failure of Repeal. He cited emphatic denunciations of the liquor situation by nine of the major denominations in their national gatherings of 1938. He served notice that "In the interest of a higher and more efficient civilization beverage alcohol, like Carthage, must be destroyed." He was brilliantly supported extemporaneously by Senator R. R. Reynolds of North Carolina who in 1932 had ardently advocated Repeal, but who said, "I was struck with the force of the suggestion by the Senator from Texas today that, through the instrumentality of legislation, which he has proposed, the act which repealed the Eighteenth Amendment be itself repealed."

W. S. Alexander, Administrator of the Federal Alcohol Administration, in a speech before the Alcohol Beverage Control Association convention at Portland, Oregon, recently said:

"In a visit which I paid to my native state, everywhere I went I was told that the on-premises retail establishments were being operated so much in defiance of public opinion that they were fast creating conditions that promise a severe rebuke at the hands of the people. . . . For some time now, we in Washington, who constitute the Federal Alcohol Administration, have had numerous complaints from other states about similar conditions. . . . There is nothing so frightful and dangerous as an outraged public opinion. You who have read the story of the French Revolution know that. And if the American people ever again become violently angry over conditions surrounding the liquor business, you will not have to go beyond the unfair trade practices in the industry to find the cause."<sup>8</sup>

## QUESTIONS FOR DISCUSSION

The American Business Men's Research Foundation has challenged the recently appointed Research Council on Problems of Alcohol of the American Association for the Advancement of Science to seek the answer to such questions as these:

1. Is the liquor traffic, now carried on as a billion dollar capitalized trade, an economic benefit or menace to business and industry?
2. What are the effects of the liquor traffic's \$35,000,000 expenditure in advertising and sales solicitation in increasing the number of youthful and adult addicts of the liquor traffic?
3. What is the influence of 451,000 Federally registered liquor outlets for retail sale of alcoholic beverages upon traffic accidents and American community life?
4. What is the relation of legalized alcohol to commercialized prostitution?
5. Is the relegalized liquor trade reducing the traffic in narcotics?
6. How are the liquor traffic and organized gambling allied?
7. What is the relation of the relegalized liquor traffic to the problem of economic relief?

<sup>7</sup> Laura Lindley, Research Secretary, Anti-Saloon League of America, 131 B Street, S.E., Washington, D.C.